

JOH. ALPHONSI TURRETTINI  
Pastoris, S. THEOL. & HIST. ECCLESIAST.  
Professoris, Academiz p. t. Rectoris,  
DE VARIIS

CHRISTIANÆ  
DOCTRINÆ FATIS,  
ORATIO ACADEMICA,

*Dicta Statim ACADEMIE GENEVENSIS.*  
*Solennibus, XI. Mai. An. M. DCCVIII.* 8369

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An UNIVERSITY  
ORATION  
Concerning the  
DIFFERENT FATES  
OF THE  
Christian RELIGION.

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*Spoke in the publick Act of the UNIVERSITY of GENEVA,  
the Eleventh Day of May, A. D. MDCCVIII.*

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By JOHN ALPHONSUS TURRETTIN, Pastor, Professor of Divinity and Ecclesiastical History, and Deputy Rector of the UNIVERSITY.

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London:  
Printed for William Taylor, at the Ship in St. Paul's Church-yard. 1709.



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ILLUSTRISSIMÆ  
SOCIETATIS

QUE  
AD PROPAGANDUM EVANGELIUM  
SUB REGIIS AUSPICIIS  
IN ANGLIA INSTITUTA EST  
REVERENDISSIMO PRÆSIDI

THOMÆ,  
ARCHIEPISCOPO CANTUARIENSI  
TOTIUS ANGLIÆ PRIMATI  
ET METROPOLITANO.

Admodum Reverendis Vice-præsidibus cæteris  
que nobilissimis & præstantissimis Membris,  
viris Doctrina, Pietate, Virtute ac Zelo con-  
spicuis, quorum pia sollicitudine & munificen-  
tia vere Christiana plurimæ iam Ecclesiæ ere-  
ctæ, Scholæ fundatæ, Evangelii Praecones ad In-  
fideles missi & Stipendii austi, Libri pii editi  
ac disseminati, sicque Christi cognitio longe  
lateque per Orbem sparsa. Inde fessis Rei Chri-  
stianæ promotoribus veris, Temporum nostro-  
rum Apostolis: Hanc de variis Christianissimi  
Fatis Orationem, in summa Venerationis ob-  
servantiaæ perpetuæ, gratissimique ac devotissi-  
mi Animi Signum D. D. D.

Joh. Alfonſus Turretinus Socius.

TO THE  
MOST ILLUSTRIOUS &  
THE  
**SOCIETY**  
FOR THE  
*Propagation of the Gospel*  
IN  
**FOREIGN PARTS,**  
BY  
Royal Authority Establish'd in ENGLAND:  
TO THE  
Most Reverend the PRESIDENT  
**THOMAS**  
Lord Archibishop of CANTERBURY,  
PRIMATE and METROPOLITAN  
OF ALL  
**ENGLAND.**

The Reverend the Vice-president: And all the most Noble and  
Excellent Members: Men eminent for Learning, Piety, Ver-  
sue and Zeal, by whose Pious Care and truly Christian Mu-  
nificence, many Churches are already built, Schools founded,  
Preachers of the Gospel sent to the Infidels, and Sripends al-  
lowed them. Many Pious Books put out and dispersed, so  
that the knowledge of Christ is thereby, far and near spread  
through the World. To these unwearied Promoters of Chri-  
stianity, the Apostle of our times in token of my great Ven-  
eration; my perpetual esteem, and of my most thankful and  
most entirely devoted Mind to serve them: This is humbly  
Dedicated by me.  
John Alphonus Turretinus, A Member of the Society.

[ 1 ]

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ORATIO  
DE VARIIS  
CHRISTIANÆ  
DOCTRINA  
FATIS.      ORATION  
CONCERNING  
The different FATES  
OF THE  
Christian Religion.

---

*Viri Amplissimi, Patriæ Pa-  
tres.*

Most Honour'd Sirs, and  
Fathers of our Country,

*Comites Illustrissimi,*

Most Illustrious Earls,

*Barones Generosissimi,*

Most Generous Barons,

*Clarissimi Collegi, de Ecclesia  
& Academia, quibus pra-  
estis, optimi meritum,*

My most famous Collegues,  
so well deserving of the  
Church and University,  
over which you do pre-  
side,

*Hospites, Civis, quoquot ad-  
sistis, præstantissimi, huma-  
nissimi.*

Most excellent and kind Fo-  
reigners, and others who  
are here present,

*Vosque, Academæ & Schola-  
rii nostri alumni dilectissimi,*

And you most loving Mem-  
bers of our University and  
School.

**D**E variis Christianæ  
Doctrinae fatis, quæ  
quis à Christo præ-  
mum. Apostolique  
tradita sit, quæ sequentibus  
aëris propagata, quibus accessi-  
onibus

**M**Y design is to speak in  
short of the different  
Fates of the Christian  
Religion; how it was  
first delivered by Christ and his  
Apostles; how it was propagated in  
the following Ages; what decections

[r.]

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ORATIO  
DE VARIIS.  
CHRISTIANÆ  
DOCTRINÆ  
FATIS.

---

ORATION

CONCERNING

The different FATES

OF THE

Christian Religion.

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*Viri Amplissimi, Patria Pa-  
tres,*

*Comites Illustrissimi,*

*Barones Generosissimi,*

*Clarissimi Collega, de Ecclesia  
& Academia, quibus pro-  
estis, optimi viri,*

*Hospites, Civis, quotquot ad-  
estis, præstantissimi, huma-  
nissimi.*

*Vosque, Academia & Schola  
nostri alumni dilectissimi,*

Most Honoured Sirs, and  
Fathers of our Country,

Most Illustrious Earls,

Most Generous Barons,

My most famous Colleagues,  
so well deserving of the  
Church and University,  
over which you do pro-  
vide,

Most excellent and kind Fo-  
reigners, and others who  
are here present,

And you most loving Mem-  
bers of our University and  
School,

**D**E variis Christianæ  
Doctrinæ fatis, quæ  
quis à Christo juri-  
mūm Apostolique  
tradita sit, quæ sequentis  
ævis propagata; quibus accessi-  
onibus

**M**Y design is to speak in  
short of the different  
Fates of the Christian  
Pilgrim; how it was  
first delivered by Christ and his  
Apostles; how it was propagated in  
the following Ages; what Accessions



onibus, and  
adulterata,  
atæ nostræ  
pore, ab  
ta, quonam  
dierno die  
illustration  
optandum  
in animo  
consilii ra  
exponere  
geliat, t  
vobisque  
Nec enim  
aut ad mo  
humadum  
trivio di  
cajusdam  
fortuna,  
la, ab m  
sed sapio  
beandos  
illius pol  
rum audi  
fus, bellis  
bentur;  
diores,  
genninis  
um bic  
Christia  
qui ven  
torum  
odiorum  
historia  
rum &  
preiosiss  
dacio.  
qui or  
retinen  
vero,  
num E  
jicimus  
qui C

# On the Different Fates

ribus aucta, quibus fraudibus adulterata, quibus auspiciis, aetate nostrae Reformationis tempore, ab integro velut instaurata, quonam deinceps in statu hodierno die versetur, & ad ejus illuminationem quid maxime exoptandum sit, breviter dicere in animo est. Cujus quidem consilii rationes, sicut in limine exponere, & apud vos afferere gestiam, equidem actum agere, vobisque injurias esse videar. Nec enim hic res vulgaris agitur, aut ad nos parum attinens, non de humannum institutum, non de trivio disciplina, non terrestris cuiusdam Republicae vices a fortuna, sed ipsam Dei oracula, in unigenito Filio prodita, sed sapientia coelestis, ad nos beatos comparata, sed eximius illius politia, quae Regnum Cælorum audit, incubacula, progressus, bella, pericula, hic describentur. Fateor equidem, Audatores, fateor divinis humana, genninis adulterina, heu! nimirum hic accedisse: Unde, qui rei Christianæ fata oratione perse- qui velet, humanorum simul errorum, signorum, lapidum, odiorum, diuidiorum, exercitum, historiam necesse habent. Verum & haec juvat dignoscere, ut pretiosum a vili, ut veritas a mendacio, vel hoc ipso quod antiquior, & primaeva institutionis retinentior, secernatur. Nam verbo, Audatores, dum in hodiernum Ecclesie statum oculos concicimus, dum in eorum quantum Christi nomine censeri volunt,

were made to it; what frauds did adulterate it; and by what methods in the time of our happy Reformation, it was restored and as it were began a new; and lastly in what State it stands at present, and what is yet to be wished for its further Improvement. If I should set about to lay before you in the beginning of my Discourse, the reasons which moved me to this design, and should bring Arguments to support it, I should do a thing which has been done before, and I should but too much trespass upon your Patience. Now the Subject of my Discourse is not matter of vulgar moment, and what does but a little concern us; it is not the Relation of any ordinary Government, nor of an Account of the Vicissitudes and Revolutions of an Earthly Commonwealth, but of the Revelation of the Almighty God, delivered unto us by his only Begotten Son, of that Wisdom which is from Heaven, and which was designed for the making us happy; and you shall have described to you the Rise, the Progress, the Conflict, and Danger, of that Admirable Polity which is entitled by no less a Name than that of the Kingdom of Heaven. Indeed, Sirs, I must confess, that several Humane things have too much mingled with these Divine ones, and many things spurious with what is genuine: So that so that will relate the different Fates of the Christian Commonwealth, must, together with this, write a History of the Makers, the Factions, the Ambassadors, the Animosities of Christians.

# of the Christian Religion.

lunt, placita, ritus, disciplinam, totam denique vitam rationem, attentionis inquirimus, dum Ethnicius multis in partibus sub Christiana lava redivivum, dum miseris Scholæ argutias Christianæ veritatis nomen mentientes, dum luxatam & sine nervis ubique fermè Christi disciplinam, dum humanam contrà tyrannidem pro Christi jugo falso venditatem, dum internecina illorum odia, qui se Facis filios nuncupant, dum Christi Ecclesiam, quæ patet Orbis, scissam in partes atque laceratam, dum denique Christianorum mores, quos sanctissimos esse decuerat, ita remullos, non dicim, sed perditos, ut Ethnici partim sint ab similes, dum haec, inquant, serio perpendimus, profecto, ut quod res est dicam, turbatut animus, vacillat fides de Evangelii divinitate non levia suboriuntur, mente inque trahunt, dubia, donec ad originem ipsam adscendentibus, & juxta Vatis monitum, vias antiquas explorantibus, Servatoris illud succurrat. *In principio scimus* *suisse*; *Exindeque de saeculo in* *saeculum* *descendentes, quid quoque* *tempore* *mutatum fuerit,* *quid additum, quid detractum,* *quid, vel humana imbecillitate,* *vel nefario aucto, interpolatum,* *observemus.* **C H R I S T E,** *cuim exuffa hic agitur, discens animum* *linguamque dirige;* *nobiisque* *omnibus haec adspira, ut* *Evangelii* *tui puritatem,* *ab humanis secretis* *vindicatamque corruptilis,* *tanto impensis* *colamus,* *tanto studiosius* *cur* *studiamus,*

ant. But however it will be worth our while to take a view of these things, that the Gold may be separated from the Dross, that Truth may be distinguished from Falshood, as being more Ancient, and retaining more of the Primitive Institution. For truly, Sirs, whilst we cast our Eyes upon the present condition of the Church, whilst we make diligent enquiry into the Opinions, the Rites the Disciplines; in a Word, the whole Tenor of the Lives of those who call themselves Christians; whilst rather they profess Heathenism springing up again under the Guise of Christianity, whilst they maintain the subtleties of the Schools for the Truth of Christ, whilst the Nerves of Christian Discipline are loosed, whilst the Tyranny of Man is set up in opposition to the Cross of Christ, whilst a mortal Hated reigns even in the Minds of those who profess themselves to be the Sons of Peace, whilst the Church of Christ is all over the World torn into pieces, whilst the numbers of Christians which ought to be most holy, are not only remiss, but if I may so say profigate, and not much different from those of the Pagans. I say, whilst I seriously consider these things, I will take upon me the boldness to say the Truth, over Man in unaffected, over Earth Murray, and distracting doubts press even now concerning the Divinity of the Gospel; till we go up to the Promised land, and like the Prophet, ask for the old Paths, and remember what our Saviour says, from the beginning it was not so: And from thence going down from one Age to another,

## On the Different Fates

studiamus, tanto diligentius fatis  
implamini, quanto distinctius per-  
spectua fuerit. Vos vero, quot-  
quot hic adeatis, AUDITORES  
PRAESTANTISSIMI, de amplissimo argumento  
brevissime differentem, nec nisi  
summa fastigia legentem, pati-  
entia, quæso, vestra, & adten-  
tione, sublivate.

another, make a nice observation at  
what time any thing was changed,  
what was added, what was laid aside,  
& what was brought in, either thro'  
Human weakness, or by wicked de-  
sign. And do thou O Christ,  
whose cause I am here pleading,  
direct both my Mind and my  
Tongue, and so inspire all of us  
by thy Grace, that by how  
much the more we have a dis-  
tinguisher knowledge of the Pu-  
rity of thy Gospel, so we may the  
more heartily love it, more cir-  
cumspectly observe it, and in all  
our Actions more diligently ful-  
fil it. And you, most excellent Au-  
ditors who are here present, I be-  
speak you to hear me with patience  
and Attention, whilst I shall speak a  
few Words, touching only upon some  
general Heads of this spacious Sub-  
ject.

MUNDUM, ipso statim initio,  
purum sceleris ac felicissi-  
mum, postmodum in deteriorius  
per varios gradus collapsum, sig-  
nificantur Poëte, illum in varias  
ætates, suis signatas metallis, di-  
stribuerunt. Idem vero, AUDITO-  
RES, de re Christiana,  
non semel, nec immerito, pro-  
ditum est. Fuere varie illius  
ætates, quæ, quæ longius à pri-  
mæva recesserunt origine, eo plus  
fæcis ac sordium contraxisse de-  
prehenduntur. *Aurea prima fata*  
*Christo Magistrò, præconibus*  
*Apostolis. Mex argentea suc-*  
*cessit, per tria prima Ecclesæ*  
*Sæcula. Hinc anæ paulatim fa-*  
*ctæ est, humani ingenii sudacit-*

fine

THE Poets having a mind to  
represent: That the World  
was free from wickedness in the  
beginning and in a state of Happiness,  
did divide it into several Ages,  
which they named by the Names of  
the different Metals. And truly,  
Sirs, the same has been frequently,  
and not without good Reason, appli-  
ed to the Affairs of the Christian  
Religion. For there have been,  
likewise several Ages of this  
which the farther they have depart-  
ed from the first Original, so much  
the more of Dross and Dregs they  
have contracted.

The first Age was a Golden Age.—

who

sine modo lasciviente, & sacerduli pompa, superbia, æmulatione, dissidiis, in Ecclesiam irrumpentibus. Exinde, tanta superstitione, tanta tyrannis, tanta barbaries, tanta, non dicam, morum depravatio, sed in vitiis obduratio, Sæculô in primis X. & sequentibus, in Ecclesiam invaserere, ut ferrea tempora fuisse, ipsi illi quorum minimè intererat, fateri cogantur. Dum verò hæc ita essent, en subito purgata apparuit crassioribus fôrdibus fides, ferrumque sacerduli, felici Alchymia, si non in auri penitus, in argenti certè speciem, convertsum. Hæc summa rerum: Veram hæc omnia distinctiōs enarranda sunt.

Who learnt their Religion from Christ their first Master, and from the Preaching of his Apostles. After this succeeded the Silver one, which continued for the first three Ages of Christianity: That is, by little and little was turned into Brass, as Men indulged themselves in bold fancies in Religion, and secular Pomp, Pride, Contentions and Divisions broke into the Church. Hence came so much Superstition, so much not only depravation of Manners, but such a hardness in Wickedness over-run the Church in the Xth and the following Ages, that they themselves, who had no Interest to say it, are forced to affirm, that those Ages were Iron ones. But when things were in this Condition, behold of a sudden, our Religion appeared purged from those gross Errors which it had contracted, and the Iron Age, by a very happy Chemistry, was turned, if not into Gold, yet at least into Silver. This is the substance of my present Discourse; the particulars of which are now more distinctly to be spoken to.

I. *Auream igitur, sub Christo & Ætas Au- Apostolis, rei Christianæ ætrae, sub Apostolis, tem fuisse, nullus, ut puto, in- Cristo & Apostolis. ficias iverit: Non quod auro, non quod purpura, non quod opibus ac dignitatibus, divinus ille chorus splendesceret; Nec enim his eminuit Christus; &, Ecce reliquimus omnia, Apostolorum symbolum fuit. Verum intus, beatò illò Sæculò, filiæ Sionis fuit gloria; intemerata niminum Doctrinæ sinceritas, puritas Cul- tus, Disciplinæ sanctitas, vite inno-*

Mat. XIX.  
27.  
Pf. XLV.  
14.

I. The Golden Age under Christ and his Apostles. Not as if those Divine Persons, shone with Gold or Purple, or Riches or Honours, nor was Christ himself remarkable for any of these. Behold we have forsaken All, was the Apostles Motto. The Daughter of Sion was all glorious within in that happy Age: That is, the Church enjoyed incorrupted Truth of Doctrine, Purity of Worship, Holiness of Discipline, Innocence of Life, things

Mat. XIX.  
27.

Pf. XLV.  
14.

## On Different the Fates

innocentia; res auro quovis pretiosiores, & quibus felix hæc ætas reliquis omnibus ætatibus longo intervallo præcelluit. Ante actis temporibus, densissima in caligine versabatur humanum genus. Ethnici, relicto parente & constitutore omnium Deo, non Astra modò sensus expertia, non homines modò defunctos, & plures quidem vitiis ac sceleribus infames, sed animantia bruta, sed hortorum suorum plantas, sed lignea & lapidea digitorum suorum figmenta, sed vilissimos affectus, ut venerem, pavorem, discordiam, impudentiam, sed corporum morbos, ut febrim, sed merum non Ens, ut fortunam, sed ineptissima Numina, vel minimis rebus præposita, ut Deam Petam rebus petendis, Deam Patellam & Patukanam rebus patofaciendis, Deam Pelloniam hostibus pellendis, Deam Pandam viz pandendæ, Deam Putam putandis arboribus, Deum Nodutum rebus satis ad nodos perduendis, Deum Terensem frugibus terendis, quin & Lubentiam & Commodatam, Ferculam & Saturatam, parasitorum deas, & quas non ineptias? venerabantur. Iudei, gens olim Deo sacra, in varias divisi Sectas, errorum ac superstitionum non uno genere inquinabantur. Utrisque mores impurissimi, ac in omne projecti nefas, quos nec humanæ Leges, nec sæculi Philosophia, nec Mosaica disciplina, nec Propheticæ monitiones, emendare fatis valuerant. Tu vero, Christus

things more precious than any Gold, and wherein this happy Age did by many degrees excel any other. For in the times preceding these, Mankind was clauded in the thickest darkness: The Heathens forsaking God the Father and Maker of all things, worshipped not only the insensible Stars, and dead Men, many of which were notorious for their vicious Lives, but even brute Animals with Plants of their Garden, and Wooden and Stone Images, which their own Hands had made, but even they gave Divine Honour to the vilest Affections, such as Love, Fear, Discord, Impudence, the Diseases of the Body as Febris, <sup>Arnob. Lib. IV. Aug.</sup> even to Non Entities as Fortune, <sup>Civ. Dei Lib. III. 1. v.</sup> they having several other ridiculous Deities set over them inutest things, as the Goddess Peta for asking Things; the Goddess Patella and Patellana <sup>vid. Tang.</sup> for opening Things, the Goddess Pek-<sup>Fab. Epist.</sup> lonia for driving away the Enemy, <sup>Lib. I. Epist.</sup> the Goddess Panda for opening a way, the Goddess Puta for pruning Trees, the God Nodutis for making Fruit to knot, the God Terensis for grinding Corn; nay moreover they worshipped Lubentia, Commoditas, Fercula and Saturitas, the Trencher-Men Goddesses, and indeed what other Fooleries did they not? The Jews heretofore, Gods chosen People, being divided into various Sects, were polluted with diverse kinds of Errors and Superstitions: Both of them were very impure in their Morals, and so prone to all wickedness that neither human Laws, the Philosophy of that Age, nor the Discipline of Moses, nor the Exhortations

# of the Christian Religion.

7

Feb. 4. 24.

ste, splendor Patris, lux mundi, Sol justitiae, Tu caliginem illam dispulisti. Tu, ab Idolis mortuis, ad verum nos Deum revocasti. Tu Deum mentem esse, adeoque mente pura ac sincera colendum, apertissime prodidisti. Tu pietatis, justitiae, benignitatis, mansuetudinis, patientiae, modestiae, omnium denique virtutum, & praeceptor humano generi, & exemplar exstitisti. Tu erratorum omnium veniam a Numine impetratus, Te hostiam piacularum loco nostro obtulisti; utque immortalitatis spem nobis ingenerares, ipse, fractis mortis reparalis, Te redivivum, ac celo receptionum, claris indicis demonstrasti. Tu, in te recumbentes, tuumque ad prescriptum atque exemplum vitam emendantes, Deo propitio frui, & bono animo esse jussisti. Tu, aeterna pia suppicia, denuntiasti. Tu, Deum nobis, nos Deo, efficacissime conciliasti. Tu denique coetatem sapientiam vere in terras detulisti; nosque, humano in corpore, vere divinam, traducere vitam docuisti; Donec, superatis huius exilii diebus, in meliorem transcribamur sortem, & Dei ipsis consortio ac deliciis aeternam fruamur.

tations of the Prophets could amend them. But thou O Christ the Glory of the Father, the Light of the World, the Sun of Righteousness; thou hast dispelled this darkness. Thou hast called us back from dead Idols, to serve the Living God. Thou hast John 4. 24. clearly discovered, That God is a Spirit, and that those who worship him, must worship him in Spirit and in Truth: Thou wast the great Master and Example of Mankind, of Piety, Justice, Bounty, Meekness, Patience, Modesty, and in a word, of all Virtue. Thou, to procure a pardon from God for our Sins, didst offer up thy self a Sacrifice in our stead, and that thou mightest boget in us a hope of Immortality, thou breaking through the Bars of Death, didst, by the most manifest Discovery shew thy self to have arisen from the Dead, and to ascend up into Heaven. Thou hast given encouragement to all those, who put their Trust in thee, and amend their Lives according to thy Prescript and Example, that God shall be reconciled to them. Thou hast promised eternal Rewards to the Good, and threatened everlasting Punishments to the Bad, Thou hast, in the most efficacious manner, reconciled God to us, and us to God. In a Word, thou hast brought down the true heavenly Wisdom upon Earth, and taught us to live a truly heavenly and divine Life in an human Body; till, having passed these Days of our Pilgrimage here, we shall be translated to a better Inheritance, and enjoy the Conversation and Delights of God himself for ever.

B 2

Such

# On the Different Fates

Talis, AUDITORES, talis fuit primæva Christianismi facies. Talia arcana illa cœlestia, quæ ex paterno sinn unigenitus Filius produxit. Talis <sup>en tōis tēlētēs oooia</sup>, quam Viri rudes atque ignobiles, pescatores, artifices, nullo generis, nullo opum, nullo dignitatum præsidio, non carnalibus armis, non suæ foriis humanæ sapientiæ sermonibus, nulloque non obstaculo, periculo, suppicio pressi, intra paucissimorum annorum spatia, per totum Orbem terrarum disseminalunt. O reddite mihi illi tempora, quibus ipsamet Veritas, humanis induita pannis, nullis errorum, nullis affectuum nebulis violata, sese mortalium oculis conspicendiā p̄ebuit! Non multa tunc credendorum capita Christianorum mentibus imposita; sed unius veri Dei, & ab eo missi Christi, cognitione, tota fidei ac salutis summa constabat. Non humanis tunc argutiis, non Metaphysicis disquisitionibus, ex Zenonis, vel Platonis, vel Aristotelis schola de promptis, Christiani exercebantur; Alia longè fuit, mihi credite, cœlo delapsa disciplina; non ad scholam nata, sed ad vitam; plana, facilis, simplex, omnium captui adtemperata. Non subtilis tunc arcanorum divinorum investigatio, non temeraria rerum supra nos positarum determinatio, non iracunda de quæstionibus etiam levissimis alteratio, sed novus homo Dei verbo genitus, sed fides

per

Such, Sirs, was the Primitive Face of Christianity: Such were those Divine Secrets which the only Begotten Son discovered, out of the Bosom of his Father. This is that Wisdom among them that are <sup>1. Cor. II. 6.</sup> perfect, which poor illiterate Men most of them Fishers or Handcraft- <sup>2. Cor. X. 4.</sup> men, having no advantage from <sup>1 Cor. III. 4.</sup> Birth, or from Riches or Honours, but by Weapons not Carnal, and not with enticing Words of Man's Wisdom; notwithstanding all the Difficulties, Dangers and Tortures which they conflicted with, within the space of a few Years, spread throughout the whole World. O give me back those times, wherein Truth it self, clad in human Rags, shaded by no Clouds of Passion, gave a clear view of her self to Mankind! Numerous Articles of Faith were not then imposed upon Men's Understandings, the whole Sum of Faith and Salvation consisted, in knowing the only true <sup>Joh. XVII. 3.</sup> God and Jesus Christ whom he sent. Christians then were not Exercised in human Quirks, and metaphysical Disquisitions, drawn out of the School of Zeno, Plato, or Aristotle. Believe me, the Discipline which came from Heaven, was far different from this; not adopted for the School but for Life; plain, easy simple, and attempered to the capacity of all Men. It was not a subtle hunting after the secrets of God, it was not a bold determination of matters above our reach, it was not an angry quarelling about trivial Questions, but the new Man which is after God created in righteousness,

<sup>Eph. 4. 24.</sup>  
<sup>Gal. 6. 15.</sup>  
<sup>Gal. 5. 6.</sup>

# of the Christian Religion.

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per caritatem operans, sed vera Religio in solandis miseris, & vitandis Mundi sordibus posita, sed, ut verbo omnia complectar, divinarum virtutum effigies in animis efformata, Christianum constituebat. Tunc, non multiplices ritus, non operosæ de rebus externis ab hominibus factæ præceptiones, Christianorum cultum onerabant; sed precibus, verbi præconio, unda salutari, panis fractione, tota Christiani Sacri celebritas finiebatur. Tunc, fidei dominari,

Act. 2. 41.  
42.

2 Cor. 1. 24.  
1 Pet. 5. 5.  
imperium in hæreditates Domini exercere, ipsimet Apostoli, divinitus licet adflatii, nefas ducebant; sed gregem sibi concretum pascere, & fidelium gaudio famulari, unica ipsis erat gloria.

1 Cor. 5. 11.  
2 Thess. 3.  
14.  
2 Job. 10.  
Tunc, si quis frater appellatus, vel fornicator, vel maledictus, vel avarus, vel idolatra, vel ebriosus, vel rapax esset, ne cum illo quidem cibos capere, ne illi quidem salutem dicere, Christianis integrum erat. Tunc,

Act. 4. 32.  
Christianis omnibus, unus animus, una mens fuit; neque sua omnia in commune conferre, si cibi opus esset, ipsis pigebat.

Act. 21. 44.  
45.  
Tunc, si qua forte inter ipsis emergerent sententiarum divortia, modo fidei summa salva esset, non statim res in nervum erumpere, non statim a se mutuò discedere, non statim sibi mutuò anathema dicere, sed se invicem tolerare, sed ingenio potiores debiliorum nævis parcere, sed omnes in jam cognitis eadem incidere regulâ, usquedum ignota

nefs, but Faith which worketh by Love, but that pure Religion which consisted in visiting the Fatherless and Widows in their Affliction, and keeping themselves unspotted from the World; in a Word, it was the Image of the Divine Virtues, formed in the mind of Man, which made up the Christian. Then no multiplicity of Ceremonies, no oportune Commands made by Men concerning Externals in Religion, did load the Worship of Christians, all the Solemnity of the Christian Sacra did consist in Prayers, Preaching of the Word, Baptism and Breaking of Bread. Then to exercise Dominion over the Faith, and to be Lords over God's Heritage, the Apostles themselves, tho' divinely inspired, thought it a great crime; their only Glory was to feed the Flock committed to their charge, and to minister to the joy of the Faithful. If any one that was called a Brother, were a Fornicator, or Covetous, or an Idolater, or Rafter, or a Drunkard, or an Extortioner, with such an one the Christians were not to eat. Then among all Christians there was one Heart, and one Soul; nay, when there was occasion, they did not think it much to have all things in common. Then, if there rose among them any difference of Opinions, if the chief Points of Christianity were not thereby affected, they did not presently fly to Imprisonments, nor yet to Separations nor Excommunications; but they bore with one another, those who were strong gave way

2 Cor. 1. 24.  
1 Pet. 5. 3.

1 Cor. 5. 11.  
2 Thess. 3. 14.  
2 Joh. 10.

Act. 4. 32.

Act. 2. 44.

# On the Different Fates

ignota cœlitus illucescerent, conspiciebantur. Tunc denique, ne plura jam addamus, non tam Christi mysteria nōsse, non tam illa profiteri, non tam de iis differere, disputare, altercari, quām Christi vitā vivere, quām ejus Spiritu duci, quām ad ejus exemplum componi, Christianæ rci caput & complementum censebatur.

way to the Infirmitiēs of the weak; Rom. 14.1, and all were observed to walk in <sup>&c.</sup> Phil. 3. 15, the same Rule, in all things known <sup>16.</sup> to them, till God was pleased to reveal other things to them. And lastly, to add no more, then the chief Matter of Christianity was reckoned, not so much to know the *Mysteries of Christ*, and to make Profession of them; not so much to make *Dissertations concerning them*, to dispute and wrangle about them; as to live the *Life of Christ*, to be led by his Spirit, and to be formed after his Example.

II. *Etas Argentaria, in his primis Ecclesiæ Sæculis.*  
Et ita quidem se seres habuit, beatō illo Sæculō, quod Christi Domini in terris præsentia, & Apostolorum præconium, illustravere. Neque verò statim ab Apostolis, imò neque per aliquot Sæcula, multū de pristino illo delibatum est Ecclesiæ splendore; dum scilicet Domini nostri adhuc calebat crux, & forvebat recens in credentibus fides, ut cum Hieronymo verba faciamus. Nec enim hic fidam illam moramur *Gnosticorum* colluviem, cum suis illis *Eorum* conjugiis, abditaque, si Deo placet, & clām ab Apostolis tradita sapientia; uti nec *Cerdonis*, *Marcionis*, *Manes*, aliorumque deliria: Eos quippe, præter nomen, Christiani fere nihil habuisse, quicquid de illis cognoscitur, abundē probat. Verū ad Ecclesiam ipsam quodattiner, summa rerum eadem mansit, fides eadem, idem cultus, eadem disciplina, nec modica Christiani spiritus, Christianarumque virtutum,

II. *The Silver Age, during the first three Ages of the Church.*  
This was the Condition of the Church during that happy Age, which our blessed Lord was pleased to grace by his Presence, and the Apostles by their Preaching. Neither was there much abated of the ancient Beauty of the Church, in the times immediately after the Apostles, nor indeed for some Ages after them whilst (as St. Jerome speaks) our Lord's Blood was warm, and the Faith being then but new, was fervent in Believers. There can be no Objection <sup>Hier. ad Demetr.</sup> against this Truth, drawn from the Spawn of the Gnostick Heretics, with the Conjunctions of their Eons, and their occult Wisdom, which they pretend they learned privately from the Apostles; nor yet from the Dreams of Cerdon, Marcion, Manes, and others; for tis plain, from all that we are able to learn of these People, that they retain'd nothing of Christianity but the bare Name thereof. But as to what concerns the Church, it was, as to the main, the same

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II

tutum, in Fidelibus mensura. Fuere tantum nævi quidam, si modò hic substitissent, tolerabiles futuri; Unde ætas ista argentea, auro quidem deterior, sed pretiosior ære, à nobis appellata est.

Doctrinae  
Iren. lib. 1.  
cap. 2.  
Tertull. de  
Prescript.  
cap. 13.  
Id. de vir-  
gin. vel cap.  
1.  
Novatian.  
de Trinit.

Fidem quæris? Non alia fuit, quàm quæ in vulgato Symbolo, Apostolico dicto, exhibetur quemadmodum apud Irenicum, Tertullianum, Novatianum aliosque, cernere est. Non alia tum vivebatur fide, non aliam docebant Antistites, nec tingendi profitebantur. "Hæc regula fidei una omnino erat, sola immobilis & irreformabilis, quam Ecclesia per universum orbem usque ad fines mundi seminata, ab Apostolis eorumque successoribus acceperat, ac diligenter custodiebat, adversus quam nihil scire, omnia scire fuit, ut ipsissima Irenæi & Tertulliani verba usurpemus. Interim, non paucos hujus ævi Doctores ingenio nimis induluisse, & tum ob Philosophiam Ethnicam, præsertim Platonicam, Christianæ Doctrinæ admixtam, tum ob Linguarum originalium, in plerisque, ignorationem, tum ob Allegoriarum studium, quibus ad ineptiam usque indulgebant, tum ob mirorum amorem immodicum, tum ob fervidum, præceps, ac modi nescium ingenium, in variis cespitasse, adeo ut ingenium suum Ecclesia

Hieron.  
pre. lib. 5.  
comm. in  
Esa.

same as before; the same Faith, the same Worship, the same Discipline, and no small share of Christian Spirit and Christian Virtues were in Believers. There were only some little Blemishes, which, if they had not grown greater, had been tolerable: From which this Age, which being worse than the Golden, and better than the Brazen, is by us call'd the Silver one.

Do you ask after the Faith of Doctrinæ: this Age? It was no other than what was contain'd in the Creed call'd the Apostles, acme learn from Irenæus, Tertullian, Novatianus, and others, Iren. lib. 1. Men lived by no other Faith, the c. 2. Tert. de Ministers of the Gospel taught no Prescript. other, and no other was professed by cap. 13. Id. de virg. vel. cap. 1. Nov. de Trin.

"This was the only Rule of Faith immovable and unalterable, which the Church propagated to the ends of the World, receiv'd from the Apostles and their Successors, and doth diligently keep it; to know nothing contrary to whose Doctrines, to know all things; to speak in the Words of Irenæus and Tertullian. In the mean while, no one but who is an inmoderate Admirer of Antiquity, can deny, but that the Doctors of this Age gave too great a loose to their Wit, partly on account of the Ethnic Philosophy, especially the Platonic, which they had studied and mixed with the Christian Doctrine; partly upon account of the ignorance of most of them in the Oriental Tongues; partly on the score of their Study of Allegories, which they indulged even to

Fool-

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elesta sacramenta facerent (quod de Origene in primis notatum) nemo nisi immoderatus Veterum admirator potest negare.

Fooleries, partly upon account of their extraordinary fondness for Miracles, and partly that many of them being of a hot, bold, and ungovernable Wit, it lead them into various Errors; so that they made their Wit (which is remark'd of Origen above any other) the Sacra-  
ments of the Church.

Hier. Proe.  
lib. 5.  
Comm. in  
Esa.

Cultus.

Cultum postulas? Idem quoque fuit, saltem si ad rerum summam attendamus, quem tradiderant Apostoli, prout a Justino Martire, Tertulliano, aliique, illum accurate descriptibus, docetur: Preces nempe gratiarum actiones, Hymni Deo & Christo cantati, Scripturæ lectio, lectæ expositio, Baptismus, Eucharistia. Additæ tantummodo Cæremoniæ non-nullæ, illo quidem tempore non malæ, immo piaæ quædam ac utiles, sed quas postmodum in immensum auxit, atque in deterius verat, sequioris & vi superstitione: *ve-  
tut Martyrum Naratia*, pio quidem fine, sed infausto successu inducta: velut *Præces pro defunctis*, precariæ quidem illæ, & idoneo fundamento cassæ sed diversissimæ etiam ab iis quæ postmodum usurpatæ sunt; siquidem siebant pro omnibus, etiam Martyribus, etiam Apostolis, quos summa adeptos nemo ambigebat: velut *signaculum Crucis*, ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, & quando non? signari consuetum: velut *Osou-  
m parvum*, post preces finitas ap-  
poni

Jub. M.  
Apol. 2.  
Tertull.  
Psaltes.  
Ap. 39.

Just. Mart.  
Ap. 2.  
Tertull.  
Apol. c. 39.

Do you enquire after their Dis-Worship. discipline? This also was the same, as to the main, that was taught by the Apostles, as we are inform'd by Justin Martyr, Tertullian, and others, who give an accurate description thereof, namely, Prayers, Thanksgiving, Hymns sung to God and Christ, Lessons out of Scripture, and Expositions upon them, Baptism, and the Eucharist. There were only added some Ceremonies, not indeed at that time to be found fault with, nay some very pious and profitable ones, which the Superstition of the following Ages increased, and changed for the worse: As the Observance of Martyrs Birth-Days (as they call'd them) [i.e. when they suffer'd] yet set up at first with a good design, but afterwards abused to ill purpose: As Prayers for the Dead, which were then at every one's discretion, tho' having no good Foundation, but very different from those which were afterwards used, they being made for all without distinction, even for Martyrs and Apostles themselves, of whom no one doubted, but that that had obtained a principal Seal of Happiness: As the Sign of the Cross made upon them whenever they stirr'd, upon their

Tertull.  
de  
coron. c. 3.

poni solitum: velut, in Baptismo, trina immersio; Iolemnis atque iterata, de mortis missa Diabolo, & pompa, & angelis ejus, apud Antistitem, facta: contestatio; lacris & mellis pregnatio, quia infantari dicebantur, unctione; manuam impositione a communi lavacro per hebdomadem abstinentia; vestis candida illa hebdomade gestatio, unde *candida cohors* apud Cyprianum, & Dominicos, in albis dicta: velut in Eucharistia, Symbolorum oblationes a fidelibus factae; hinc preces pro omnibus; mox peculiare preces & gratiarum actiones, super clementia; dein, panis fractio & distributio; vini pariter aqua diluti participatio; communio infantium; missio Eucharistie ad regrotos atque absentes; panis nonnunquam intinctio, sicuti a gris vel infantibus porrigeretur; velut eorem *quararie* sive *deinceps*, quibus inopes sublevati, quaque tanta pietate ac modestia temperabant, primis saltem illis temporibus, ut non tam caenam cenare viderentur quam discipiendas: velut Stationes atque Jejunia, quorum varia admodum ac libera erat praxis: velut per vigilias, quibus concubia nocte ad Deum celebrandum excitabantur. Et hinc quidem ritus eorum temporum; Quibus, si dixero, neque cultos Angelos, neque Divos ad operam vocatos, neque reliquias eorum quiescas, aut honore affectas, neque imagines adoratas, cum & ipsa pingendi ars illicita habetur, neque *Crucis ligna* foralia.

Tertull.  
Apolog.

their going out and coming in; upon putting on their Cloths, and their Dances; when they went to the Bath, or sat down to Meals; when they lighted Candles, or went to Bed, or sat down, or when not? At the Kisses of Peace, which was used to be given, when their Prayers were ended; as the Trine Immersion in Baptism; the solemn and iterated Renouncing the Devil, his Pomp and Angels made before the Priest; the Tasting of Milk and Honey, by which they were said Infantari: Unction, Imposition of Hands, the abstaining a Week before from the common Bath, the wearing white Garments that week, from whence they are call'd the White Company by S. Cyprian, and that Sunday Whitsunday; as in the Eucharist, the Oblation of the Symbols made by the Faithful; from hence Prayer for all; and, by and by, peculiar Prayers, and giving of Thanks over the Elements, after the bread, and immixtio of the wine, the breaking and distribution of the Bread, and immixtio of the wine, Wine diluted with Water; the sending the Eucharist to sick and absent Persons, and sometimes dipping the Bread in the Wine; when it may so be carry'd to sick Persons or Infants, in their Cradles. Again pro, or Love-Feasts, by which the poor were entertain'd, and which they manage'd with that Piety and Temperance, especially in the first Times, so that they did not cost so much to eat a Supper, last to perform an Ordinance: As their Stations and Bals, the Practise of which were various and free, as their

Min. Se-  
lis.  
Millionis profus, multo minus  
adversus ac socios Christianos  
fuisse, reterquendis facile in ip-  
sos, si modò tales fuissent, quæ  
in Ethnico vibrabant tuis, nec  
alia deoique innumera sequiorum  
temporum adhuc usurpata, equi-  
dem nihil assertam quod per se  
abundè non patet, certissimis  
que documentis non confirme-  
tur.

their Watchings, in which they  
rose at Midnight to praise God.  
These were the Ceremonies of those  
Times, in which of I should say that  
angels were not worshipped, nor the  
Soul of Saints implored, nor their  
Relicks sought for or honoured, nor  
their Images adored, when even the  
Art of Painting was look'd upon as  
unlawful, when the dismal Wood of  
the Cross was no part of our  
Ceremonies, much less were the  
Christian Worshippers of Bread,  
and Eaters of their God (it being  
easier for the Heathens to have tur-  
ned these Objections against them,  
if there had been any such practice)  
nor many other things which were  
used in later times. In laying  
down all this, I say, I should assert  
nothing but what is abundantly evi-  
dent, and what might be proved by  
the best Ceremonies.

Do you enquire of the Church Go-  
vernment? There was a <sup>Government</sup> ~~Princeps~~ or  
Bishop, even before that time,  
up to the first Antiquity; un-  
doubtedly taken from the example of  
the Jews, who had their Rosh Ha-  
chol, the Prince or Head of the <sup>Just. M.</sup> ~~World.~~  
Congregation. There were Presby-  
ters, or Seniors, who attained this  
Office not by Price, but by Testimony,  
and by whose Advice the principal  
Affairs of the Church were managed.  
To these were added Deacons, by  
which the Eucharist was distribu-  
ted and carry'd to Absents, and  
other Services of lesser note were ex-  
ecuted; to which afterward Re-  
aders, Acolyths, Excorists, were  
added. But as yet the World did  
not nature Rome, the High-Priest  
of

Regim.  
15. Scis  
tum.  
Ruffin. M.  
Tertull.  
Syrrian.

Scis etiam de Regimine? Erat  
agens, sive Episcopus, inde à  
prima antiquitate, & ad Syna-  
gogæ crenulum handibie, cui  
hunc <sup>רְאֵבֶן</sup> <sup>וְאֵבֶן</sup> fuerat. Erant  
Presbyteri, sive Seniores, hono-  
rem istum non pretio, sed testi-  
monio, adepti, & quorum ex  
consilio principia queque go-  
bantur. Accedebant Diaconi, à  
quibus, & Eucharistia distributa,  
atque ad absentes delata, & alia  
ministeria minoris note exercita.  
Quibus etiam Lettores, Ambulat-  
orii, postmodum accessere.  
Ceterum, nondum Orbis ado-  
rabat Romanum; nondum Tibe-  
trius ille Pontifex Ecclesie Mo-  
narcham agebat: Vel, si quando  
jura dare, atque à sc. diffidentes

# of the Christian Religion.

015

<sup>2 Thess. 2.7.</sup> tēs inclemētissimā dāmnam voluit, prout, a *Victor* & *Stephano* factum, (jam tunc cōsiderant̄ rēs rīcōmūnūs p̄mōnēs) neque id cōteri multū curārunt, neque deforūnt qui audaciam illam acc̄rēmē arguerent, prout *Irenaei* ad *Victorēm*, & *Cypriani* ac *Firmiliani* ad *Stephanum*, Epistole abundē testantur.

*Disciplina.*

*Just. M.  
Apol. 2.*

*Tertull.  
Apolo.  
cap. 39.  
Terull.  
Pudic.  
cap. 4.*

Percontaris de *Disciplina*? Sanctissima illa fuit, & peccatis fugandis aptissima; nemine, nisi post idoneam exploracionem, la- cris undis tintio; nemine, sacri cibi partice, nisi qui ad Christi normam se re vera com- posuisset, & severissimis, uno aliquando plus justo severioribus, in gravius delinquentes, constitutis poenis; a communi- catione nempe orationis, & con- ventus, & *Omnis sancti commercii*, de cōlegari; quin &c, si gravissi- dictum esset, omni Ecclesia tecto submoveri: Neque modō ad breve tempus, sed ad multos annos non raro, aliquando ad mortem usque, aliquando ne illis quidem, qui in extremis versarentur, ad Ecclesiae pacem admittis: Quae quidem, ut in se sanctissima, tamen nimia quandoque fuisse, & ab Evangelica mansuetudine aliquantulum abhorrentia, negari nequit. Jam, ut Lepis pax reddiceretur, quis nescit quām la- boriosz subjecti sint P̄nitentiae?

*sacco*

of Tiber did not as yet usurp the Monarchy over the Church: Or if <sup>2 Thess. 2.7.</sup> at any time he pretended to give Laws, or to deal severely with those that differed in Opinion from him, as was done by Victor and Stephen, (for even then the Mystery of In- quiry began to work) other Bishops set little by his Censures, neither were there wanting those who remon- tably reprimanded him for it, as the Letters of Irenaeus to Pope Victor, and those of Cyprian and Firmilian to Stephen, do abundantly testify.

Do you ask concerning their *Disciplina*? That was most holy, and excellently well adapted, to deter Men from Sin; no one being ad- mitted to Baptism before he had been strictly examin'd; no one be- <sup>Just. M.  
Apol. 2.</sup>ing allow'd to receive the Sacra- ment, but who had exactly confor- med his Life to the Rule of Christ; and very severe Punishments, nay, oftentimes too rigid, being inflicted on those who had committed any great offence, they being shut out from the Communication of Prayer, and the Right of Assembly, and from all sacred Commerce; nay, <sup>Tertull. Ap.  
cap. 39.  
Terull. de</sup> if the crime were very heinous, they were perfectly shut out from the Church; not only for a short time, but oftentimes for many years, som- times even to Death, and sometimes not being admitted to the *Peace* of the Church, even at their Death. Which things, as they were in them- selves very pious, so to speak, were denied, that sometimes they were over- done, and did not agree with the gentleness of the *Gospel*. Now for

*C 2*

the

sacco & cineri incubare, corpus sor-  
dibus obscurare, animum marori-  
bus depoere, pastum & potum pura-  
nisse, jejunis preces atere, ingemis-  
cere, lacrymari, nubire dies noctis-  
que, Presbyteris advolvi, caris Dei  
ad geniculari, (unde forsan calum-  
nia illa de Sacerdotum genitalibus  
& Christianis cultis, cuius mentio-  
nem Minutum presbyteris, in-  
quam, advolvi, caris Dei (hoc  
id. c. 1. , Martyribus) ad geniculari,  
omnibus scatibus legationes depre-  
cationis sua injungere: Quæ qui-  
dem exomologesis (sic Pœnitent-  
tiam publicam vocabant) cum  
provolvebat hominem, magis  
relevabat; cum squalidum fa-  
ciebat, magis mundatum red-  
debat; cum condemnabat, ab-  
solvebat, prout eleganter Ter-  
tius Gallianus:

the Fallen to be restored, every Body  
knows how laborious a Penance they  
must submit to. They must lie  
upon Sackcloth or Ashes; they  
must go in a sordid Habit, they  
must cast down their Mind with  
grief; they must nourish their  
Devotion with Fasting; they  
must groan, weep, bemoan them-  
selves night and day; throw  
themselves down at the Presby-  
ter's Feet; kneel before the be-  
loved of God (from whence per-  
haps arose that Calumny of the Hea-  
thens, in Minutius Felix, and of  
the Christians worshipping the Priest's  
Genitals); I say, they must fall down  
before the Presbyters, they must  
kneel before the beloved of God,  
(i. e. the Martyrs) they must beg  
the Intercession of all the Breth-  
ren for their pardon. Which  
Exomologesis (for so they call'd  
the publick Penance) when it  
threw down the Man, it did  
thereby the more raise him up; when it  
made him squalid, it  
made him the more clean; whilst it condemn'd him, it gave  
him absolution; as Tertullian  
elegantly expresses it.

It was by these Exercises, by <sup>Their Man-</sup>  
this Military Discipline, that the  
Virtue, the Holiness, the Piety, Ju-  
stice, Sobriety, Chastity, Courage,  
Constancy of the Christian Soldiers  
were raised to such a height as can-  
not be expressed: For in those Ages  
the Power of Christianity display'd  
it self, not in Words, but in Deeds.  
The Affairs of our Religion are  
to be discovered not in Words,  
but in Works; we do not speak  
of great

Hinc, in Scriptis illis Apologeticis, per ea tempora editis, non innocentia modo Christianorum defenditur, & minorem Christianum malum, nisi qui fidem simularer, aperte afferitur, sed & ad exquisitam illorum sanctitatem, velut ad palmarium quoddam Evangelice veritatis argumentum, provocatur. Dicamne, quanta ipsis fuerit, & colendi Dei cura, & in orando affiditas, & in promovendo Dei Regno zelus, & in proximis diligendis sinceritas, & in sublevandis pauperibus, captivis redimendis, confessoribus, intra carcерum septa, invisibilibus, sufficiendis, erigendis, sollicitudo, (missa etiam non raro, ad oras remotissimas, cum in finem ingenti pecunia) & in domandis libidinibus studium, & in fugiendis Mandi illecebris diligentia, & in gravissimis persecutionibus, exquisitissimis suppliciis, Evangelii causa preferendis, fortitudo, alacritas, & constantia? Res in vulgus notissimæ, & ab ipsis etiam Christianorum hostiis, non sine stupore, memorata;

III.  
Sic igitur illibata manus, ad  
summam rerum quod attrinet,  
imò sic per aliquot perditit Sa-  
cula, & professio Christianorum.

Verum, tum maxime vitiosi cœ-  
pit, cum minime debuerat, Im-  
perio ad fidem adducto. Sed &  
Imperii pompa Ecclesiam in-  
fatuata, & cœpta.

great things, but live them. Upon this account in those Apologetic Writings which were published in those times, not only the innocence of the Christians is defended, but it is expressly asserted, That there was no Christian an ill Man, unless he were one who counterfeited the Faith; Nay, they appealed to this exquisite Holiness of their Lives, as a Principal Argument of the Truth of the Gospel. Shall I speak of the great care they took in the Worship of God, their diligence in Prayers, their Zeal in promoting the Kingdom of God, their heartiness in loving their Neighbour, the pains they took in relieving the poor, in ransoming Captives, their visiting and succouring and comforting Confessors in the Prisons (sending oftentimes to remote Countries great Sums of Money for that purpose), their application in conquering their appetites, their diligence in avoiding the Temptations of the World, their courage, alacrity and constancy, in undergoing the most grievous Persecutions, and most exquisite Punishments, for the sake of the Gospel? These things were commonly known, and are mentioned, not without admiration, by the Enemies of the Christians.

The true Christian Religion truth to the main, continued quieted for several Ages. But it began then to be visited, when it least ought to be so; the Emperors coming into the time of the great

III: The Emperors coming into the time of the great

## On the Different Fates

clente; Ethnicis ad Christum conversis, sed & Christi Religionem ad Ethnicæ formam depravatis; asserta Christianis pace, sed & pacis malis interruptibus; Ecclesia divitiis & potentia maiore, sed virtutibus minore; Antititum honoribus, redditibus, immunitatibus, munificentia Principum suorum, sed & eorum superbia, emulatione, rixis, dissidiis, pari passu augecentibus; denique levibus illis haevis, quos ab initio irrepsisse vidimus, ad cumulum ita perductis, ut, que argentes hactenus fuerat rei Christianæ facies, in eucam postmodum, tandem & ferreum, mutata fuerit. Ite per singula non vacat; Præcipua quædam sat erit notatio.

ligion of Christ being depraved by too great a Conformity to their Religion; Peace to the Church being procured, the Evils of Peace likewise breaking in upon her; the Church being now great in Riches and Power, but much less in Virtue; the Honors, Revenues and Immunity of the Clergy, being increased by the Bounty of Princes, but also their Pride, Ambition, Quarrels, Discontents with equal degrees increasing in a World those little blemishes, which we observed from the beginning to have crept in, being grown to such a bulk, that the Face of Christianity, which was before Silver, was now changed into Brass, and at length into Iron. I have not time to insist upon all particulars, it will be sufficient to remark some of the chief.

One of the principal <sup>Articles of</sup> Excellencies of the Apostles Doctrine, is the Purity of Faith, and the fewness of things to be believed, which are observable in their Writings. But in this time which we are now speaking of, Articles of Faith were vastly increased, new Creeds were every Day coined, new Words brought into use, new Authority was continually given to hasty Writings and Conventions; there was no end of subtle disquisitions concerning divine Matters, the Christian Religion was turned into an Art, and as St. Basil say, Men rather seem'd to act the part of Artifices than Divines; there were so many Faiths as there were Men's humors; it was the Faith of the times rather than of the Gospel; Men wrote Divinity

Fidei capita  
multiplica-  
ta.

Et una quidem ex primariis Apostolicæ Doctrinæ laudibus, fuit illa Fidelis sinceritas, fuit illa credendorum paucitas, quæ in eorum Scriptis observatur. At vero, illa, quo do agimus, tempore, Fidei capita in immensum aucta, nova Symbola quotidie evisa, novæ voces quotidie inductæ, Scriptis humanis atque Conventibus nova auctoritas quotidie ad scripta, subtiliorum de rebus divinis disquisitionum nullus finis, Christi Religio in artem conversa; ἐχρολογοῦσιν, οἱ Συνεργοὶ ἀρρεποτοι, inquisi-  
ονεῖς Βασιλεῖς; tot fides existere coepit, quot voluntates; et erat fides temporum, potius quam Evangeliorum, secundum

Dom. M.  
Ant. Da-  
mag. Hilas.  
et Confam.

dum annos scribatur; dum  
que plures quotidie ferunt,  
ad id coeparent esse, ne illa sit,  
quemadmodum turbato illō zvō,  
Nicēnam Synodum fecerū, &  
Arianis tumultibus deformi,  
querchatur *Hilarius*.

Ceremonia  
in immen-  
sum aucta.

Alia genuini Christianismi la-  
us, fuit illa Cultus simplicitas,  
quā, tum ab Ethniciis inepuis,  
tum à Iudaicorum rituum onere,  
Christianī sublevabantur. Ac  
illis Sæculis, que nos jam de-  
scribimus, sive ex innata humano  
ingeno ad res sensibiles propen-  
sione, sive ad augendum Sacro-  
rum deos, sive prepostera quā-  
dam Ethniorum simulatione,  
sive male fatis Oratorum ac  
Poëtarum figuris, Religio,  
quam paucissimis & manifest-  
issimis celebrationum sacra-  
mentis misericordia Dei libe-  
ram esse voluerat. Servilibus  
oneribus iudicis patni capit,  
ut tolerabiliorem Iudeorum  
conditionem fuisse, qui lega-  
ibus quidem farricis, non  
humanis presumptionibus sub-  
jiciebantur. Argissimus affer-  
re & lamentari non vereatur.

*Arg. Epist.*  
119. ad *Jan.*

*Sacri.*

Quod Martyres, aliosque San-  
tos, in Domino pīe defunctos,  
summo in pretio haberent Christi-  
tiani, id laude quidem dignissi-  
mum erat. Quod memorias eo-  
rum statim diebus celebrarent,  
id, si non præceptum a Deo,  
vix tamen culpari meruit, siquidem  
ad accendendam patrem in  
vivis

Divinity according to the times  
they lived in, and when new  
Faiths were continually coined,  
it brought matters to that pass  
that there began to be none,  
*Hilary complains of that Age which  
followed the Nicene Council, and  
was deformed by the Arian Dis-  
tractions.*

Another excellency of primitive Christianity was the simplicity of its Worship, by which the Christians were eased from the Heavens Rakes and the burden of the Jewish Rites. But in those Ages which we are now describing, whether it comes to pass from an innate propensity to sensible things, or from a design thereby the more to subdue the Christians worship, or from an univer-  
sally prevailing emulation of the Heathens, or from the wild Fictions of the  
Orators and Poets, that Religion, *Arg. Epist.*  
which the Mercy of God would <sup>119. ad Jan.</sup>  
have to be free by the celebration of  
a few, and those very plain Sacra-  
ments, began every day more and  
more to be oppressed by servil  
Burdens, so that Austin doth not  
shrink to assert and lament, that  
the condition of the Jews was  
more tolerable, who were subject  
indeed to legal Burdens, but not  
to human Presumptions.

It was a very laudable thing, *saints*  
that the just Christians highly  
esteemed the Martyrs, and other  
Saints who had departed in the Lord.  
That they observed their Memorials  
upon certain Days, *which this may  
not be commanded by God, yet it could  
hardly be blamed, when this Place  
was given them, to excise the  
Living*

## On the Different Fates

vivis pietatem honos ille fuit comparatus. Quod postmodum in Concilioibus aliquando compellati sunt, id oratorium initio, adeoque minime ingendum; unde & hæc ut plurimum addita.   
*Gregor. Naz. in Orationibus passim.*

etates aeternas, & res soli tui ipsam  
et, & multo pateretur. At  
vero, quod figuræ illæ mox in  
literalem sensum detortæ sunt,  
quod Martyrum anime circa tu-  
mulos ipsorum vagari, ibique  
preces ex audire, & Miracula  
patrare creditæ, quod eorum re-  
liquæ quæstæ, & majori indies  
cultæ exceptæ, quod Basilicæ,  
quod Oratoria, in eorum hono-  
rem exstructa, quod Festa solen-  
nia ipsis dicata, quod eorum de-  
nique patrocinium, & apud De-  
um deprecationes studiosè am-  
bitæ, illa degeneris Christianismi,  
& revocati velut postliminio  
Ethnicismi indicia fuisse.

*Imagines.*  
Sed &c. ne quid Ethnicum  
decet, illæ divinis præscripti-  
onibus ita expressæ veritate, illæ  
a primis Christianis tanto studio  
præscriptæ Imagines, postmo-  
dum, tum ob ornatum, tum ad  
juvandam memoriam, & radio-  
rum institutionem, tum ut plebs

*Paulin. Nat. 2. sueta diu sacris servire profans,*

*Q. Felio.*

adversus Christo habentis fieret,  
quemadmodum testis est Pauli-  
nus, sensim in Ecclesiis illatae,  
ne multo post cultu affectu sunt.  
Diu subsistunt, viri pii, & letat

Con-

*Living to infinite Piety. That af-  
terwards they were called upon in  
Sermons, was only a Stroke of Or-  
atory at first, and therefore not much  
to be stand upon; from whence pro-  
ceeded many of these Expressions;*  
If thou, O happy Soul hast any  
knowledge of what we do: If  
thou hast any Discourse of our  
Affairs; If it be not too bold to  
say this to thee. But that after-  
wards these Figures were drawn in  
to a literal Sense; That the Souls of  
Martyrs wandered about their  
Graves, and there heard the Pray-  
ers which were put up to them; that  
that they were believed to do Mer-  
itics, and that their Relicks were  
brought after, and were every day  
more and more Worshipped. That  
Churches and Oratories were built  
to their honor; That solemn Feasts  
were dedicated to them; That  
their Patronages and Intercessions to  
God, for their behalf, were earnestly  
desired, these being where signs of a  
degenerate Christianity, and of a  
sort of Heathenism coming in  
again.

*And that nothing of Heathenism Images  
might be wanting, Images, which  
were so expressly forbid by the divine  
Law, and so much condemned by  
the Primitive Christians, were af-  
terwards, partly for Ornament,  
and partly to assist the Memory and  
to instruct the Ignorant, and partly  
that the common People who were*

*So long accustomed to Hea-  
then Rites, —————  
might the more willingly embrace  
Christianity; these were first brought  
into Churches, and afterwards were  
Worshipped.*

*Greg. Naz.  
in several  
places.*

*Paul. Nat.  
Q. Felio.*

# of the Christian Religion.

21

*Concil. Elb. Concilium Elberitanum, picturas  
in Ecclesiis esse. Exardescit  
Epiph. Epiphanius, vehimque effigie sig-  
natum scindit. Frangit Serenus  
imaginis, & ad Ecclesiis pro-  
jicit. Carolus Magnus cum suo  
illo Francofurtensi Concilio, Lu-  
dovicus Pius cum Parisensi, Eth-  
nicam praxim Decretis castigant.  
Imperator Orientis non  
unus. Imaginibus aduersum se  
præbet. Agobardus, Hincmarus,  
Claudius Taurinensis, alli bene mul-  
ti, in Occidente obnituntur.  
Frustrè hæc omnia fuere; Quip-  
pe, inter Imperii turbas, & mu-  
tuas Conciliorum secum invicem  
pugnantiam diras, superstitionis  
illius pestis, partim ignorantia, par-  
tum pessime consuetudinis usu, (sic  
loquuntur Parisienses) tandem  
prævaluit.*

*Synod. Pa-  
ris. an. 824.*

*Worshipped Holy Men withstood  
this a great while; The Council of  
Elberis forbids Pictures to be placed  
in Churches. Upon the thought of  
this Epiphanius was in an heat,  
and tore a Veil which had a Picture  
drawn upon it. Serenus brake Im-  
ages, and threw them out of the  
Church. Charles the Great in his  
Synod held at Francfort, and  
Ludovicus Pius in his Synod at  
Paris, made Decrees to condemn  
this Heathen Practice; Several of  
the Emperors of the East, declare  
themselves against the use of these.  
Agobardus, Hincmarus, Clau-  
dius Taurinensis, and many others,  
endeavour the same thing in the  
West. But all this was in vain;  
for what by reason of the troubles of  
the Empire, and what upon account  
of the Anathema's of contrary Coun-  
cils, the Plague of that supersti-  
tion, partly from Ignorance, and  
partly from a bad Custom, (for Syn. Par.  
so the Council of Paris speaks) pre-  
vailed.*

*Conc. Elb.  
Can. 36.*

*Ep. Epiph.  
ad Ioh. Ep.  
ad Job. Ep.  
ad crof.*

*Greg. M.  
Lib. IX. Ep.  
9.*

*Greg. M.  
Lib. IX. Ep.  
9.*

*Baptismus.  
Eucharistia.*

*Jam, de Baptismi & Eucha-  
ristie solennibus, quid dicamus?  
Quos quidem ritus, in se ipsis  
planissimos, & intellectu obvios,  
non tam novos instituit, quam,  
ex Iudaorum usibus desumptos,  
sue Disciplinae aptavit Christus.  
Neque vero primi Christiani ab  
horum rituum fine atque indele-  
statim aberrarunt, utpote quos  
in Apologiis, ad Ethnicos ipsos  
dati, apertissime simul & sim-  
plicissime describunt. Verum  
forduit simplicitas illa apud so-  
quioris ævi Doctores. Majus  
quid suspiciunt, & ad trean-  
dam*

*Bapt. M.  
Apol. 2.*

*What shall we say of the Ceremo- Baptism  
nies used in Baptism, and the Eu- Eucharist.  
charist? Which Rites as they are in  
themselves very plain, and easy to  
be understood, so our Saviour did  
not so much institute them anew, as  
taking them from the usage of the  
Jews, adapted them to his Religion.  
Neither did the primitive Chris-  
tians, for a good while, make any  
deviation from the end and nature  
of these Rites, which in their Apolo-  
gies to the Heathens, they plainly and  
simply describe. But this simplicity  
seemed to mean to the Doctors of  
the*

D

# On the Different Fates

dam apud Ethnicos reverentiam aptius. Fuerunt jam ~~peccata~~  
peccata, miri quidam ac tremendi ritus, de quibus, nisi apud initiatos, ne missitare quidem licuit; *τοιούτοι μεμνημένοι*. Hinc nova pompa quotidie Solennibus illis addita, nova virtus his adscripta, novæ figuræ, novæ ~~τοιούτοι~~, in extollendis illis usurpatæ. Quod quidem, progressu temporis, in eam excravit prodigiorum, immo absurditatum, molem, cuius, nisi certis minimis constaret documentis, fides esset laboratira.

*Regimini  
facies munera.*

Quemadmodum verò in Ritu-  
bus, sic & in ipso Ecclesie Regime, à primæva institutione non parum aberratum est. Toto ejus facies mutata. Novorum Minerum nullus finis. Politia Ecclesiastica ad Imperii normam exacta. Ministeria in Digni-  
tates, docendi cura in socordiam, modestia in fastum, pie-  
tas in factionem converta.

Synodi, ad Ecclesæ bonum, & componenda dissidia, natæ, ab illis finibus Ita degeneres, partium studiis ita violatæ, Prin-  
cipum arbitrio ita mancipataæ, ut nullam se vidisse, quæ non magis ad augenda mala, quam minuen-  
da, contrulerit, testetur Nazan-

*Greg. Naz.  
zian. Epis.  
LV. ad  
prop.*

zenus, si *τὸ πιστεῖαν* *τὸ παρεγγι-  
λογεῖαν* *πειθοῦντες*, nam, addit, liti-  
gandi & imperitandi cupido, plus

quam ratio, in illis valens; Inde fe-

the following Ages. They suspected some greater thing to be in them, and something more fit to create Reverence among the Heathen. Hence came the dread Mysteries, the wonderful and tremendous Rites, of which they must not so much as whisper but among the initiated; those who are partakers of the Mysteries know what they are. From hence some new Pomp is continually added to these Sacra-  
ments, some new Virtue is ascribed, some new Figures and new Hyper-  
boles used in extolling them. Which in process of time, grew to that heap of Monsters and Absurdities, which we could not believe, unless we had the most evident assurance thereof.

Now, as in Ceremonies, so in the Government of the Church, there was a swerving from the Primitive Institution. The whole force of it was changed, there was no end of Instituting Ecclesiastical Officers; the Church Polity was modelled according to the Form of the Empire; the Ministerial Offices were changed into Dignities; the care of Teaching into Slothfulness; Modesty into Pride; Piety into Faction; Synods, which were designed to compose the Differences in the Church, did so degenerate from that End, being so perverted by Faction, and so slavishly devoted to the Wills of Prin-  
ces, that Nazianzen witnesseth, that he never saw any one of them, which did not more in-  
crease the Distempers of the Church, than lessen them, for the love of Contention, and the love

*The force of  
Church Gov-  
ernment  
changed.*

*Greg. Naz.  
Ep. LV ad  
prop.*

Si advenit aula sive in consistorio,  
se omnem Episcoporum conventum  
fugere ariue aversari, aperie pro-  
dit. Quorum tamen Conven-  
tuum usus, pro imperantium vo-  
luntate, & saepe quidem minimis  
de causis, ita temporibus illis  
crebrescebat, ut Ethnicis ludi-  
brio essent, cateruisque illis. Anti-  
stitum, jumentis publicis ultra-  
citroque discurrentibus, per Synodos,  
quas appellant, rei vehicularia ner-  
vos succisos, jocō-ne an serio,  
notet Ammianus.

Ammian.  
Marcell.  
Lib. 21. cap.  
16.

love of Power, were more pre-  
valent in them, than Reason:  
Wherefore he openly declares, That  
he shunned and avoided those  
Meetings of the Bishops. Which  
Conventions, they meeting according  
to the Pleasure of the Prince, and  
upon so little occasions, were so com-  
mon in those Times, that they made  
Sport to the Heathen: For Am-  
mianus, either jestingly or seriously,  
takes notice, That Troops of Bi-  
shops run so much backwards  
and forwards to their Synods, as  
they call them, in the Publick  
Carriages, that they spoil'd the  
Limbs of the Horses.

Ammian.  
Marc. Lib.  
21. Cap. 16.

*Dissidia Ec-  
clesiarum.* Et quis nescit Antistitium  
iras, emulationes, dissidia, bella  
plusquam civilia, & nunquam  
intermoritura, utramque Anna-  
lium paginam implentia? Pug-  
nas nomine de rebus levissimis,  
de meris vocibus ut plurimum,  
de ritibus adiaphoris, de myste-  
riis ~~andantibus~~, de questionibus  
quas neutri inteligerent, imo  
&c. & se non intelligi ipsi saepe  
confiterentur: Convicta ab An-  
tistitio, nullo pudore, nullo  
iræ modo, in se invicem con-  
jecta, qualia, vel ad uno Hiero-  
nymo, mox in Ruffinum, mox in  
Jovinianum, mox in Vigilantium,  
mox in Iohannem Hierosolymita-  
num, foeda prorsus, & ore Chri-  
stiano indignissima, proferuntur:  
Anathemata in mortuos, imo  
pluribus nonnunquam post obi-  
tum Sæculis vibrata; velut in  
Origenem illum Adamantium,  
cujus pridem defuncti fama tot  
convictis discripta, sed cuius ta-

Hieron.  
mox. Quic.  
Herr. in  
Gen.

Besides, who is ignorant, that  
the anger, Contentions, and Dif-  
ferences of the Bishops; Dif-  
ferences more than Civil, and which  
were sometime never made up, do  
fill up the Books of History? They  
had Quarrels about the most trivial  
Matters, for the most part about  
mere Words, about indifferent Rites,  
about unintelligible Mysteries, about  
Questions which neither of them un-  
derstood, nay, which they them-  
selves confessed that they did not  
understand; Reproaches cast by some  
of the Clergy against others, without  
any modesty or temper; as to instance  
only in Jerom, one time flying out  
against Ruffinus, at another, against  
Jovinian; soon against Vigilantius,  
and then against John of Je-  
rusalem, speaking against them  
most scandalous Words, and not fit  
for a Christian's Mouth; throwing  
out Anathemata against the Dead,  
and that many years after their  
decease, as against Origen, whose  
Character after his Death was cor-

## On the Different Fates

men, *cum invidia nominis, op-*  
*tatet Hieronymus habere etiam*  
*scientiam scripturarum; velut in*  
*Theodoren, Theodori, atque Ibis*  
*Capitula, totò etiam post obitum*  
*Sacculo Ecclesiam in partes vo-*  
*cantia; De summis Sedibus cer-*  
*tamina, non ambitu modo fa-*  
*dissima, sed & tumultibus ac*  
*stragibus non semel funestata;*  
*& sapientum inter Ethnicos*  
*stomachum moventia; velut in*  
*Damasi & Ursicini, Romanum*  
*Episcopatum ambientium, com-*  
*petitione, quā pene mortuum uno*  
*die, in Basilica Siciini, centum*  
*triginta septem reperta cadavera,*  
*efferataque diu plebem ergo de-*  
*linstant, non sine indignatione*  
*& gravissima censuræ nota, ho-*  
*mo Ethnicus refert Ammianus;*  
*Qui & alibi, nullas infestas hanni-*  
*nibus bestias, non sunt sibi ferales*  
*plerique Christianorum, diserte af-*  
*serit. Que quidem Ecclesie*  
*probra ac dedecora, exemplo*  
*Constantini M. pallio obvclare,*  
*corumque monumenta in ignem*  
*conjurare mallem, quam eorum*  
*memoriam recolere, nisi ex his*  
*documenta ducere, & alienarum*  
*culparum moneri exemplis, & re-*  
*nossa effet.*

*Ad. Lib. 22.*  
*cap. 5.*  
*Am. Marcell.*  
*lib. 27.*  
*cap. 3.*

*Quid, Quod nimis inter Epis-*  
*copos, pari cum reliquis loco. li-*  
*ted originem ipsam ascenderis,*  
*nec majori potestate preditus,*  
*mox, suadente Urbis majestate,*  
*favente Christianorum illuc undi-*  
*que obvia negotia proficiscen-*  
*tiū concursu, adjuvante Impe-*  
*ratorum, aliquumque Principum,*  
*in aliam Sedem benevolentia, &*

*in pieces with so many Injuries,*  
*tho' at the same time St. Jerom*  
*so envied him, that he wished he*  
*had his knowledge of the Scri-*  
*ptures; as the Calumnies which were*  
*thrown upon the Chapters of Theodo-*  
*ret, Theodosius, and Ibis, which di-*  
*vided the Church into Parties, a*  
*whole Age after they were dead.*  
*Their Contentions about the chief*  
*Sees, not only in scandalously can-*  
*vasing for them, but occasioning such*  
*Tumults and Murders by them, so*  
*as to make the wise Heathens to*  
*upbraid them for it; as in the Com-*  
*petition of Damasus and Ursici-*  
*nus, for the Bishoprick of Rome,*  
*during which, in the Church of*  
*Sicinius, there were found an*  
*hundred and thirty seven dead*  
*Carcases kill'd in one day, and the*  
*Common-People were in such*  
*an uproar, that it was very hard*  
*to appease them, as Ammianus*  
*Marcellinus, a Heathen Writer, does*  
*relate, not without a very severe*  
*animadversion; and who in another*  
*place does expressly assert, That wild*  
*Beasts do not infest Mankind*  
*more, than Christians are plagues*  
*to one another.*

*What shall we say, that one among*  
*the Bishops, but of equal Authority*  
*with the rest, if you look back to his*  
*Original, but afterward, by rea-*  
*son of the greatness of his City, and*  
*the vast concourse of People thither*  
*upon Business; upon account of the*  
*Bounty of the Emperors, and other*  
*Princes, to that See, who likewise con-*  
*ferred considerable Honor upon it,*

*Which Disgraces of the Church, I could be willing, with Constantine the Great, to throw a*  
*Cloak over, and rather turn the Records of them, than to remember them; unless it were to*  
*our advantage, to take warning by these miscarriages.*

*Hier. Pro-*  
*am Qu. Heb.*  
*in Gen.*

*Am. Marcell.*

*lib. 38. cap.*

*vid. Sib. 22.*

collatis in eam honoribus, promovente Augu<sup>st</sup>u<sup>m</sup> Sedi Constantiopolim translatione, & Barbarorum irruptionibus, & fractis Imperii viribus, aliisque circumstantiis; impellente inter hunc Episcopum & Byzantium aemulatione, accedentibus plurim ex iis, qui Sedem istam occupant, artibus, in illud tandem supercilium (οργες δυτικη) dicitur Basilio; sumosum cypnum dicunt Africani) in illud, inquam, superbiae atque arrogantiae culmen ascendit, ut omnia ad se trahere, more dictorio de omnibus pronuntiare, Episcopi Oecumenici titulum usurpare, & cum titulo imperium re vera in universam Ecclesiam assumere, Leges figere ac refigere, se supra Reges ipsos ac Imperatores extollere, illos pro libitu ex auctorare, subditos fidelitatis sacramento exsolvere, alios in eorum locum sufficere, denique Monarcham Ecclesiae Christi Vicarium, Deum in terris, se gerere non dubitaverit. Ut patet, vere illum esse, qui, juxta Pauli vaticinium, in Templo Dei sessurus, se pro Deovenditurus, seque ipsum vate rāv a. C. ad, auctu sacrilego elaturus fuerat.

<sup>2 Thess. 2. 4.</sup> Inter haec vero, & aliud malum in Ecclesiam irrepsit, remissa nempe paulatim, tandemque extincta prorsus Disciplina. Enimvero, aucta dignitatibus ac divitiis Ecclesia, aucta simili licentia est. Principes, aliquae Nobiles, dum in vicia pricipites ruerent, iugum Christi detrahere.

*Disciplina  
collata.*

the Translation of the Imperial Residence in Constantinople, the Inruptions of the barbarous Nations, and the decay of the Power of the Empire, the emulation between that and the Constantinopolitan See, with other circumstances assisting; to which we may add the vices of those that sat in that See, which rose to such a degree of Haughtiness and Arrogance, (St. Basil calls it the Western Brow; the Africans call it the smoaky Pride) that he began to bring all things to his cognizance, to pronounce like a Dictator upon every matter, to usurp the Title of Universal Bishop, and, besides the Title, in reality to take upon him the Government of the whole Church, to make Laws and to repeal them, to exalt himself above Kings and Emperors, to depose them at their pleasure, to absolve their Subjects from their Oath of Allegiance, and to substitute other in their places, to make himself the Monarch of the Church, the Vicar of Christ, a God upon Earth: Which made it clear, that <sup>2 Thess. 2. 4.</sup> he was that Person, who, according to St. Paul's Prophecy, opposeth and exalteth himself above all that is called God, or that is worshipped.

Among these Evils of the Church there crept in another, which was, <sup>The Disci-  
p-  
line</sup> That the Discipline was remiss and in a manner extinct. For the Church being increased in Dignities and Riches, licentiousness likewise increased with them. Priests, and other great Men, run into all wickedness and extravagancies, throw-

## Of other Different Estates

Quare, omniem Ecclesias libertatem, iura omnia eversum in Episcopi, Secularibus impliciti negotiis, alta omnia quam sibi gregis condationem curare, diras omnes, non in vita, sed in haereses, vibrare; partium studiis totos se tradere, reliqua omnia posthabere; Ecclesias, non antiquo ritu, Presbyteris nimium in confitum vocatis, sed pro libitu administrare, adeoque multa negligere, ad que attendi oportuit. Tandem dubitata Pénitentia penitus deuinctere, nec nisi inanis quedam ejus umbra relinqui cœpit, que nec frenum vitiis injiceret, nec in aliis propemodum quam in nugis occuparetur.

Mores quan-  
die impe-  
rantes.

Quibus omibus, quam corrupti fuerint, quantum à primaria puritate devii, Christianorum mores, me taceant, abunde perspicitis. Ita profecto fuit, Auditores, Christiani domine quidem plurimi, respacifissimi fuerunt. Rietatis forma abique, vis nupsiam. Religio, non ut antea, in mentis puritate, monique innocentia, non in ritibus colloqui cœpit. Princes bellis sœvire, in omnem claudendi libidinem, nullo ab Ethnicis discrimine. Antisites superbia tumescere, factionibus agari, in res fratitii intendere. Plebs: cœcos illos Ductores fecuta, isdem vitiis indulgere, idem in barathrum se conjicere. Adcedunt, præter paucissimos, qui vitia fugiebant, nihil aliud cœtum ames

Satv. 4.  
Gth. Du.  
M. 3.

ing of the Will of God; they liv'd through all the Ecclesiastical and human Law. THE BISHOPS being immersed in secular Affairs, care of every thing else but their Flocks; they durst not their Answer to the not against Vice, but against Heretics; they laid out all their time in promoting their Parties, neglecting every thing else; they did not call in their Presbyters to advise with, but did every thing upon their own Head, and therefore must needs neglect many things which they ought to have taken care of. At last Publick Penance began to be disused, or at least nothing left but an empty shadow of it, which neither gave any check to wickedness, nor was used in any but frivolous matters.

By all which, how corrupt the Manners of Christians were rendered, and how much degenerated from the primitive purity, you your selves are apprized of, without my speaking. Thus, Sirs, was the State of the Church then: where were many Christians in Name, but few in reality. The Form of Piety was every where, but the Power no where: Religion did not, as heretofore, consist in purity of Mind and Innocency of Manners, but it began all to be placed in Ceremonies. Princes raged in War against one another, giving themselves a loose to all their Lusts, in no ways different from the very Heathens. The Bishops more proud and factious, and only intent upon their own Interest. The common People following these blind Guides indulged themselves in the same Vices, and fell

Manners  
daily grow-  
ing worse  
and worse.

Christianorum, quam viciorum sententiam fuisse, conqueratur Salvini; Ecclesiamque, novi purescendi, ac præ-vetustate manufractum minanti, Gregorius. Ille Magnus assimilare non vereatur: Hoc! quid dicturus interque, si ad illam temporum feciem ac putredinem, quæ aliquot post Sæculis conspecta est, vitam protendissent?

IV.  
Æras Fer-  
rea, Seculo  
10. & se-  
quentibus.  
Baron. ad  
An. 900.  
Sect. 1.

Id. An. 908.  
& 912.

Id. An. 900.  
Sect. 1. & 3.

Atque ita sensim ad infasta-  
illa delabimur tempora, quibus  
terriora ac fædiora ne singuli-  
dem posse, vel acerrimi cauſæ  
Pontificiæ defensores non infici-  
antur. Certe *Baronius* Seculi X.  
primordia narraturus, dicit il-  
lud sui asperitate ac boni steri-  
ilitate ferreum, "mali exun-  
dantis deformitate plumbeum,  
inopia Scriptorum obscurum,  
appellari confuivisse. Et mox  
Deum oblitum Ecclesiæ sue,  
cujus facies lurida ac fodiſſi-  
ma; Christum alto sopore in  
Ecclesiæ navi dormiſſe, no-  
que quenquam, qui ipsum ex-  
citaret, repertum esse; abo-  
minationem desolationis tunc  
in Ecclesia vīam; vix credi-  
posse, quam indigna, quam  
turpia ac deformia, quam  
execranda ac abominanda,  
in Apostolica fede visa sint,  
expressis verbis docet. Purpu-  
ratus. Referam-ne crassissi-  
mam illorum temporum igno-  
rantiam, extincta studia, ra-  
centes literas, incubaritem Ec-  
clesiæ barbarum, humanum  
pariter

into the same Pit. So that excepting some few good Persons (as Sal-  
vianus complains) the Congregati-  
on of Christians was nothing  
but a sink of Vices; and as Gre-  
gory the Great compares it, the  
Church was like a rotten Ship,  
which was continually in danger  
of sinking. Oh! What would  
both of them have said, if they had  
lived to those drags and corruption of  
times, which were seen some Ages  
after!

And now we are by degrees fallen  
down into those unhappy Ages, than,  
which, as the Defenders of Popery  
themselves allow, more filthy and  
scandalous ones can not be imagin-  
ed. *Baronius*, in his *Introduction*

to his *History of the tenth "Age* Baron. ad An.  
says, that by its roughness and 900. Sect. 1.  
barrenness of all Good, it may be  
called the Iron Age; that for its  
deformity, upon the account of  
the prevalence of all Vice, it  
may be styled the Leaden Age;  
and for its want of good Writers,  
may be called the Dark Age.  
And presently after, the *Cardinal*  
says expressly, that God seemed  
in this Age to have forgotten his  
Church, whose Face was now so  
lowring and deformed, that Christ  
seemed to be asleep in the Skin of  
his Church, nor was there any  
one found to awake him; that  
the abomination of Desolation  
now seemed to be in the Church;  
that it can hardly be believed,  
what ill, what scandalous, what  
cursed and abominable things  
were seen in the Roman See. Shall

IV.

The Iron  
Age, in the  
10th and  
following  
Ages.

## On the Different Fates

pariter ac divinarum rerum impunitam, stuporem quendam animis inditum, sed usq; ut nemo fore qui literas didicisset, Romæ existuisse perhibeatur? Dicam-ne effrenem priorsis, quæ tum regnabat, morum licentiam? " si dem defecisse; timorem Do-  
minii de medio sublatum; pe-  
riisse de rebus justitiam; ex-  
quitatem subactam; violen-  
tiam atque fraudem late do-  
minantes; continentia, par-  
cimonia, sobrietati, nullum  
locum; fornicationum genus  
quodlibet sine rubore exer-  
citum; omne in præcipiti vi-  
tium stetisse; qualem popu-  
lum, tales Sacerdotes, Cle-  
ricorum domos, in postibula  
meretricum, & conciliabula  
histrionum evasisse; prout fide  
dignissimi horum temporum  
Scriptores testantur. Narram  
ne proculata jura, eversam Dis-  
ciplinam, Romanam Ecclesiam  
ab improbis, sceleratis, impudicis,  
prudib; invasoribus, sanguina-  
ris, præsaxib; teste Baronio,  
occupatam; quorum 50. circu-  
ler, per annos fere 150. apota-  
cticos & apostaticos, non Apo-  
stolicos dicendos esse, fatetur Gene-  
bardus. Pontificatum ex faedif-  
fimatum meretricium arbitrio  
pendentem; puerum necedum  
quinquennem - in Archiepisco-  
pum Rhemensem electum; ac,  
ne quid Oriens Occidenti debeat  
Constantinopolitatum Praefu-  
lentem, vix annos sexdecim natum,  
ipsa die Coenæ Dominie, Mag-  
nus quinta Antepaschalis, in Pon-

Guliel. Tyr.  
Hist. lib. 1.  
cap. 8.

Benn. 44  
Ann. 1000.  
Sed. 21.  
Genib.  
Chron. ad  
An. 90.

Magnum  
Aquitane  
Comite  
Rivum.

Thomassin  
Ann. Re-  
mar. Imp.

I speak of the dark Ignorance of those  
Times, how all Learning was extin-  
guished and Study laid aside, how bar-  
barity overspread the Church, how  
there was an ignorance of every thing  
Divine and Human, and such a  
stupidity upon Men's Minds, that  
in all the City of Rome, there  
was hardly any one who had learned  
to Read? Shall I speak of the un-  
governable Licence of Manners,  
which prevailed then? Faith failed,  
the fear of God was taken away,  
Justice was lost, and equity op-  
pressed; Violence and Fraud pre-  
vailed; there was no place for  
Moderation, Parsimony, or So-  
briety; all kinds of Uncleanness  
were practised without shame,  
every Vice was at its full pitch,  
as was the People, so was the  
Priest; the Houses of the Cler-  
gy were Nests of Whores and  
Players, as the most credible  
Authors of those times testify. Shall  
I tell, how all the Laws of the  
Church were trampled under foot,  
the Discipline overthrown, and the  
See of Rome (as Baronius wit-  
nesses) possessed by wicked and im-  
pious Persons, by lewd Rakes,  
Robbers, Utzupers, Murderers,  
Cut-throats, of which 50 for an  
150. Years together. Genebrard  
confesses, that they should rather be  
called Apotaeticks and Apostates  
than Apostolicks? That the Pope-  
dom was disposed of at the plea-  
sure of Whores; That a Boy of five  
Years old was chosen Arch-bishop of  
Rhemes; and, least the East should  
not be as bad as the West, the Pa-  
triarch of Constantinople, was a  
Boy

tiscalibus Sacris operitum, solennia abrumpentem Sacra, ut ad equæ partum accurreret; mox, conspecto pullo, ad absolvenda Sacra redeuntem? O digna tempora, quæ, & firmandæ Idolomaniaæ, Artolatriæ inducendæ, & propagandis erroribus, & Pontificiæ tyrannidi ad cumulum perducendæ, & hirsutæ cuidam ac barbaræ Theologizæ in medium proferendæ, & putidissimis Legendis, Fabulis sine fine ac modo, cudentis, & instaurando Bello sacro (sacro, dicam, imò sacrissimo, sed prout dicitur *aurea sacra fames*) iniquitatum, scelerum, nequitiarum, fonte uberrimo, & erigendo deinde, ad vim conscientiis inferendam, iniquissimo juxta ac fævissimo Tribunal, oblitetricarentur! Verum tædet sentinam illam ulterius movere; tempusque est, ut ad purgatam tot discordibus Ecclesiam oculorum aciem vertamus.

V.  
Christianis  
mi inflame-  
tio per be-  
tam Refor-  
mationem.

Magna, profecto, AUDI-  
TORES, imò maxima jam Dei  
fuerat in Ecclesiam indulgentia,  
quod, ingruente illi errorum ac  
superstitionum diluvio, quandam  
semper Aream fervasset, quod,  
obtenebrata Ægypto, aliquem  
semper Goscen illustrasset, quod  
siccâ areâ, aliquod semper vel-  
lus irrigasset; sive, ut planius  
monitem exponamus, quod, in  
mediis Papatus tenebris, inter  
Waldenses, Albigenses, Wiclefites,  
Hussites, Bohemos, putæ suæ ve-  
ritatis scintillas emicare semper  
voluisse. Verum alterius pro-  
gressa

day of Sixtian Year of Age, who  
celebrating the Eucharist, upon  
Maunday Thursday in the Great  
Week, in his Pontifical Habit, left  
the Solemnity, and ran to see his  
Mare which had foaled, and having  
view'd the Colt he came back to  
make an end of the Office. Five times  
indeed! For the setting the Worship  
of Image, and Bread, for propagat-  
ing all other Errors, for setting up  
the Popes Tyranny, for bringing in a  
barbarous Divinity and ridiculous  
Legends, for coining Tales without  
end or reason, for setting on foot  
holy Wars, those Fountains of all In-  
iquities, Villanies and Impostures;  
for setting up an unjust Tribunal  
over Men's Conscience. But I am  
weary of raking in this Sink, and it  
is time that we should turn our Eyes  
upon the Church, as it was purged  
from this filth.

Great indeed, Sir, was the Mer-  
cy of God to his Church, that, when  
such a Deluge of Errors, and In-  
pertinacions had overflowed the Church,  
he always kept his Ark safe;  
that when Darkness overspread the  
Face of Ægypt, yet he still afford-  
ed Light in Goshen; that, when the  
floor was dry, yet he still watered  
his Flock; and to speak very plainly;  
that, in the midst of all the dark-  
ness of Popery, he was willing that  
some small sparks of Truth should  
shine among the Vandals, the Al-  
bigenses, Wiclefites, Hussites  
and Bohemians. But the father-

## On the Different Fates

gressa est paterna Dei in Ecclesi-  
am cura. Splendidiorem quippe  
accendi voluit facem, quia, non  
obscuri quidam anguli, non arcta  
quedam convales, sed Europa,  
quanta quanta est, imo & totus  
Orbis illustraretur. O felicia  
tempora! O beatam rerum con-  
versionem! cuius, quot sunt cir-  
cumstantiae, tot profecto mira-  
cula, tot divinae misericordiae in-  
dicia deprehenduntur!

Enimvero quis non observet,  
paracan veluti huic operi viam,  
per Literarum instaurationem  
Seculis XV & XVI in his occiduis  
partibus factam; Arte Typogra-  
phica opportune ad id reperit, ut  
Bibliothecarum thesauri publici  
juris fierent; & docta illa Græ-  
corum manu, post captam a Tur-  
cis Constantinopolim, in Italiam  
delata, Græcasque literas resti-  
tuente, dum alii Latinas Hebrai-  
casque instaurarent; quinimò vi-  
ris præstantissimis non sine Nu-  
minis excitatis, qui, velut aliud  
agentes, ad Sacra instauranda  
faciem præferrent; Qualis præ-  
cateris fuit Erasmus, qui, quan-  
quam ad Reformatores ipsius  
non accesserit, imo & iis non-  
nonquam se aduersum præbue-  
rit, atamen, tum in sacro Co-  
dice edendo atque illustrando,  
tum in Ecclesiæ Veteris Scripto-  
rum in lucem mittendis, tum  
in receptæ Religionis inceptiis ar-  
guendis; tum in veræ pietatis  
officiis exponendis & commen-  
dandis, ita utilem operam posu-  
it, ut dici nequeat, ad caussam  
Protestantium promovendam,  
quantum contplerit. Hæc

ly care of God, to his Church, than  
further than this. He was pleased  
that a more shining Light than this  
should be kindled, by which not only  
a few dark Corners, and narrow Val-  
leys, but all Europe, wide as it is,  
and even the whole World, should be  
enlightened. Happy times! And  
blessed turn of Affairs! All the  
Circumstances of which are so many  
Miracles, and so many Instances of  
the divine Mercy.

For who does not make the Ob-  
servation, That the way was paved  
to this work, by the Restoration of  
Learning in these Western Parts,  
during the XV and XVI Ages? Print-  
ing being very opportunely found out,  
whereby the Treasures of Learning  
became of publick use, a great num-  
ber of Learned Greeks, after the  
taking of Constantinople by the  
Turks, coming into Italy, and re-  
storing the Greek Learning there,  
whilst others were recovering the He-  
brew and Latin Letters; nay more-  
over some very excellent Men, be-  
ing raised up by the divine Provi-  
dence, who, whilst they were car-  
rying on another design, opened the  
way to a Reformation of Religion.  
As in particular Erasmus, who  
alioquin he did not joyn himself with  
the Reformers, nay in some things  
opposed himself to them, yet partly by  
putting out the Books of the Holy Scrip-  
ture, partly in publishing Editions of  
the Writers of the ancient Church, parti-  
ly in exposing the follies of the then  
received Religion; and in explaining  
and pressing moral Duties, he laid out  
his Labours so profitably, that it  
is unspeakable, how much he assisted  
the Cause of the Protestants.

## of the Christian Religion.

31

Hec præludia. Jam, si ad ipsum Reformationis opus accedamus, quis non miretur, velut signo datu, per totam passim Europam, apud Germanos, apud Helvetios, (Gentes receptis usibus mordicis adhaerescentes) apud Gallos, apud Icacos, apud Britanos, apud Batavos, in & ad ultimas usque Septentrionis oras, ingenti numero Viros exortos, qui Veritatis illustrandæ, & Ecclesiæ ab errorum fôrdibus expurgandæ, operam darent? Quis non suscipiat, in vicis illis, miram ingenii felicitatem; eruditio- nem exquisitam, longè supra captum temporum illorum; per- politam dicendi scribendique rationem, à Scholæ barbarie planè alienam; facundia rara incom- parabilem, quæ non moveret, sed traheret; laboris patientiam pene incredibilem; mentem excelsam ac planè divinam; ve- ri studium indefessum; zelum domus Dei ferventissimum; for- titudinem, constantiam, inter- ritum animum, qui, nec pre- sentissimis periculis, nec minis instantis Tyranni nec ignibus ac suppliciis, à propositio dimo- voretur, res toto orbe notissimas, neque satis unquam praedicandas? Quis non miretur, tot circa ca- pita, tum in Doctrina, tum in Cul- tu, tum in Disciplina atque Regimine, eos ad verum perve- nisse; cumque tota Christi Reli- gio, inde à pluribus Saculis, car- ligne non dicam obducta, sed pene obvoluta iaceat; eam ex- tu-

These were Preludes of the Re-formation. But if we ascend higher to the Work it self, who is not struck with wonder, That a great number of Men should arise, as it were upon a Signal given, throughout all the Nations of Europe, among the Germans and Switzers (Men that are wont tenaciously to adhere to their own Customs) among the French, Italians, Britains, Dutch, yea and the most Northern Nations, and should lay out their Labours, in clearing up the Truth, and purging the Church from all the Soil of Error, which it had contracted? Who is not astonished at the wonderful happiness of natural Parts, which these Persons were endowed with; at their exquisite Learning, far above the capacity of those times; their polite way of Speaking and Writing, so different from the Scholastick barbarity which they obtained; the incomparable force of their Eloquence, which not only moved but attracted; their incredible patience in Labor; their Minds so noble and Divine; their indefatigableness in their Studies; their most fervent Zeal for the Favour of God; their fortitude, constancy and intrepid Courage, at not being to be beat off from their design, either by the present dangers or the Threats of Tyrants; things sufficiently known over all the World, and indeed enough to be extolled? Who does not admiring that they should come in the Truth in so many Heads of Doctrine, Worship, Discipline and Government; and when all Religion, for so many Ages

E 2 was

## On the Different Fates

32

tumulo velut excitasse, & nativo suo splendori, in plerisque saltem, reddidisse? Quis non miretur incredibilem, quæ magnum illud opus promotum est, velocitatem; dementata Romæ consilia; artes adversantium Principium irritas; imò vero Principes illos, qui maximè advertabantur, hujus operis ministros factos; Ecclesias nostras, veteris more, suis ex cineribus non solum renatas; sanguinem Protestantum, semen Ecclesie; exquisitiorem crudelitatem Sectæ illecebram; ædificatam, cum cæderentur: Ut instaurati Christianismi, eadem quæ primævi, esset fortuna.

Equidem, Auditores, dum in illa tempora cogitatione me transfero, dum Heroas illos, quorum ministerio Lux Ecclesiis nostris reddita est, ob occulos mihi pono, dum eorum virtutes, dum eorum labores considero, dum, quid videant, quid tentaverint, quid perfecerint, quid perpetui sint, apud me ipsum expendo, sane his omnibus ita afficio, ita moveror, ita extra me rapior, ut majora ab hominibus vix perfici posse videantur. Quid si vero illos interim non omnia vidisse, in quibusdam cœpitasse, humani quid passos esse, quibusdam caruisse subsciis, quæ novissimi temporis industria, dicam an felicitate, reperta sunt, ob re levissimos nimis quan-

doque was not only overcast but buried in darkness, that they should revive it out of its Grave, and restore it, for the generality at least, to its ancient Splendor? Who does not wonder at the incredible swiftness, with which this Work was carried on; how the Counsels of Rome were infatuated, how the Arts of Princes who opposed it were frustrated, and they themselves made Instruments of this Work; how our Churches, like the Primitive one, were born again out of their Ashes, how the Blood of the Protestants were the Seed of their Church; how the more exquisite Cruelty, there was used against it, brought Proselytes thereto; how it was raised up whilst it was cut down; so that that Reformed Christianity did exactly share the same fortune with the Primitive?

And truly, Sirs, whilst I carry my thoughts to those times, whilst I cast my Eyes upon those Heroick Personages, by whose Ministry Light was restored to our Churches, whilst I consider their Virtues and their Labours, what they discovered, what they attempted, what they brought to perfection, I am so affected, moved and transported, that I cannot think that greater things were possible to be done by Men. For, altho' we should acknowledge, That they did not see all things, That they were in some matters mistaken, and were subject to human frailty, That they wanted some helps, which the Industry, or rather the Happiness, of these latter times have afforded, That they were sometimes too much heated up

on

# of the Christian Religion.

33

diisque exarsisse, Cultui sorte atque Discipline vicinas mundum curas adiessisse, immo & per temporum infelicitatem, quacunque animi voluntatis, perficere non valuisse, denique, imer immensos sunt & summa laude dignissimos labores, aliquid nihilominus posteriorum diligentie reliquise confiteamur, id profectio eorum gloriae & laudibus non magis detrahit, quam si homines, non Dii, fuisse perhibeantur.

VI.  
De statu  
Doctrinae  
Evangelicae  
post Reformationem.

Ab illo vero tempore, si quis postulet, quenam fierit instantiati Christianismi, in Ecclesiis nostris, fortuna, responsum ferat, non parum lucis, quibusdam saltem in regionibus, & per quosdam verè doctos viros, Doctrinæ sacrae commodatum esse; tum ex Linguarum originalium notitia ubiiore; tum ex veræ Critices regulis accuratiis perspectis, meliusque in præmix redactis; tum ex rediiori, quam quæ antea fuerat, philosophandi ratione; tum denique ex Antiquitatis, cum profane, tum sacra, studio, magnâ industriâ passim exculto: Quæ quidem subidia, quam doctos perpererint in Codicem Sacrum commentarios, quam eximios tum de dogmatibus, tum de officiis, tradidit, quam solidas de captibus inter Christianos controversis disputationes, prædicari fatis non potest. Interim, quod lumen illud latius diffusum non sit, & tot adhuc nebulis tegatur, causæ.

on small matters, That perhaps they did not add their last care to *Worship and Discipline*, and thro' the infelicity of the times they lived in, That they were not able to bring about what they had in their Thoughts, and That, after their immense, and most worthy Labours, they left something for the Diligence of Posterity to do after them, we should not more detract from their Glory and Honour, than if we should say they were Men, and not Gods.

But if any one should ask, what was the State of Reformed Christianity in our Churches, after that time? he may be answer'd, That no Little Light has been given to the sacred Doctrine, by several Men in different Countries, partly by reason of a fuller Knowledge of the Oriental Tongues, partly because the Rules of true Critick are more accurately understood, and reduc'd to practice; partly upon account of a more exact way of Philosophizing, than was known before; and lastly, by reason that the study of profane and sacred Antiquity has been cultivated, with more paine. By which assistances what excellent Commentaries have been written upon the Bible! what admirable Treatises upon the Doctrines and Duties of Religion! what solid Dissertations upon controvered Points! nothing can be said too much.

But why this Light was not further diffus'd, and why it is yet under some Clouds, there are several causes which may be assign'd. I

Of the State  
of Christi-  
anity, after  
the Refor-  
mation.

## On the Different Fates

causæ plures possunt assignari. Non jam rogos, non jam carna-  
fices, non jam exitia, carcere-  
que, accuso. Non hi principui,  
mihi credite, rei Evangelica ho-  
biles fuerunt. Contra, plures offi-  
cerunt, dum merimur; autunque  
fidel ex ignibus purius exit. Sed  
pacis portus & pacis vitiis, sed  
Mundi contagio, sed remisso No-  
strorum zelo, sed Scholæ barbarici  
multis in locis adhuc regnanti,  
sed manibus Mystarum rixis, pre-  
carius hypothesibus, expositioni-  
bus Scripture vanis, & nullo ti-  
bicie nixis, sed pertinacia, su-  
perbia, dominandi cupidini, sed  
in primis infaustis illis, & sangu-  
ineis lacrymis deflendis, Ecclesi-  
rum nostrarum scissuris, quo, cum in  
Germania, cum in Britannia, cum  
in Belgio, visa sunt, hodieque, non  
sunt maximo honorum tutu, ibidem  
cernuntur, his, inquam, his pro-  
prie debetur, quod usque adhuc  
stet Antichristus, quodque Lux  
Evangelica, inde à tempore Re-  
formationis, non majora incre-  
menta eeperit.

VII.  
Conclusio.  
Quid scilicet  
opus sit, ac  
pervenire do-  
cere in Chri-  
stianis illis  
magistris.

Nos quod attinet, A U D I-  
T O R E S, ut de nobis tandem  
dicamus, nostrum est, hac luce  
frui, imo & illam, si fieri possit,  
ulterius indies proferre. Nostrum  
est, magnorum illorum, sive pri-  
mavi, sive renascentis Christia-  
nismi Antititum, vestigiis in-  
sistere. Nostrum est, illorum ex-  
empli, praedicatis opinionibus  
de-

don't lay the blame upon Fox and  
Faggot, upon Executioners, Banish-  
ments, and Prisons. Believe me,  
these were not the chief Enemies of  
the Protestant Religion: Nay, on  
the contrary, the more we were mow-  
ed down, we grew up the faster,  
and came, like Gold, the more pure  
out of the fire. This is mostly owing  
to the Vices which our State of  
Tranquillity has produc'd, to the  
Contagion contrasted from the  
World, to our Zeal growing cold,  
to the Barbarity of the Schools, which  
yet reigns in many places; to the idle  
Quarrels of the Ministers of our  
Religion, to precarious Hypotheses  
advanced by some, and to vain Ex-  
positions of Scripture, which will not  
bear the Test given by others, to per-  
version, pride, with a desire of  
prescribing to all others; but chiefly to  
the Rents in our Churches, which are  
to be bewailed with Tears of Blood;  
such as the Divisions which formerly  
arose in Germany, Britain, Hol-  
land, and which continue to this day;  
to these, I say, it is principally owing,  
that Antichrist yet stands, that  
the Light of the Gospel has not re-  
ceived a greater Increase, since the time  
of the Reformation.

VII.

Now to speak something, Sirs, which  
relates to our selves, it is our part to en- to be done,  
joy the benefits of this Light as much as  
we can, and to endeavor a further  
Propagation of it among others. It is  
our part to tread in the Footsteps of  
those great Persons, who lived in the  
time, both of the Primitive and the  
reviving Christianity. It is our  
part

depositis, excusa superbia, affectibus omnibus valere iussis, ad Veritatis investigationem generoso impetu ferri, investigationem admittere, admittam, profiteri, professi retinere, & factis implere. Nostrum est, humanâ omni auctoritate posthabita, Scriptis omnibus, humanis, quantumcumque conspicuis, ad Sanctissimi Iancem appensis, ab ore Dei unice pendere, in Dei unius verba jurare, neque quidquam in Sacris admittere quod illo ex fonte non derivetur. Nostrum est, scholasticis argutiis, vanis questionibus, pugnis de vocibus, prout à Reformatoribus nostris magna ex parte iam factum fuerat, Theologiam nostram purgare. Nostrum est, infancta illa, Lutherorum, Calvinianorum, Episcopalium, Presbyterianorum, aliisque partium nomina, utinam nunquam nata, extinguerem, unoque omnes ac eodem Christianorum nomine confiri; illud Hilarii menti infigentes; *Dum in verbis pugna est, dum de novitatibus quassio est, dum de ambiguis occasio est, dum de auctoribus querela est, dum de studiis certamen est, dum in consensu difficultas est, dum alter alteri anathema esse caput, prope jam nemo Christi est.* Nostrum est, pacis consilia, dia Noëns nati scriptas, dia Noeomias nati evoculas, et gloriam & ignominiam, per convitias & laudes, proponere, urgere, iterare: dum infamamus, precati; dum convitias afficimus, benedicere; neque alii in his armis

part, after their Example, laying aside all prejudiced Opinions, Pride, and Passion, to pursue Truth with a generous Eagerness, and when we have found it, to give it entrance into our Minds, to make profession of it when it is there, and so to retain it, and to diffuse the Truth thereof by our Actions. It is our part, examining all human Authority, how specious soever, by the Light of the Sanctuary, to be determin'd only by the Mouth of God, to rely only upon his Authority, and to admit nothing as a point of our Religion, which is not deriv'd from that Fountain. It is our part, to purge our Divinity from all Scholastic Quarks, vain Questions, and strife about Words, as is in good part done by our Reformers already. It is our part, to extinguish those unhappy Names of Lutherans, Calvinists, Episcoparians, Presbyterians, and other Party-names, which I would to God that they had never been coined, and that we were all call'd by one general Name of Christians; keeping in our minds that passage of Hilary. Whilst the Right is concerning Words, and the Question about Novelties, whilst Men take occasion of contending about uncertain Matters, whilst they quarrel about the Opinions of learned Men, and the Combat about Literature, whilst they raise Difficulties about giving their Consent, and one holds the other Anathema; there are very few left of Christ's side. It is our part, to propose, to urge, and to recite the Councils to Peace, by honour, Cor. 6.8. and

Hilarii lib.  
ad Cistam.  
Aug.

2 Cor. 6.8. *anathema esse caput, prope jam nemo Christi est.* Nostrum est, pacis consilia, dia Noëns nati scriptas, dia Noeomias nati evoculas, et gloriam & ignominiam, per convitias & laudes, proponere, urgere, iterare: dum infamamus, precati; dum convitias afficimus, benedicere; neque alii in his armis

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mis, quam patientia multa; quam puritate, quam lenitate, quam bonitate, quam caritate non acumata, renitentes ad nos adducere Nazianzeni illud usurpantes.

*Συγχρόνως τι γίνεται, ιδια μετα-  
αναποδειγματική επινοία. Εξιγιον  
εγκλημανοντανοντες, μηδ μα-  
γει απο, concordiam faci, aciamus.*

Nostrum est, positis inimicis, datis Republica Christiana, similitibus nostris, pro communis causa decertare, communis Domini regnum promovere, communem hostem profigare, ad communem palmam tendere.

Nostrum est, *Cultum auctae Disci-  
plinam, sicuti sunt minus perfecta-  
sum, ad Apostolicae institutionis, &  
primitiva Ecclesie modulum, quan-  
tum fieri potest, aducere.* Nostrum est, mutuam inter Ecclesias, quoties se se dederit occasio, communica-  
tionem instaurare instauratam colere, atque officiis omnibus fo-  
vere; quod solenne in Ecclesia Veteri, nec non & tempore Re-  
formationis, & ex quo quidem fructus uberrimus singulas ad Ec-  
clesias redundare pollet. Sed no-  
strum est in primis, recordari Doctrinam nostram *Doctrinam  
Pietatis esse, adeoque in promo-  
venda atque instillanda Pietate  
laborum omnium sumiam col-  
locare.* Nostrum denique, a  
scoliosis ad vitam, a theoria ad  
praxim, a professione ad mores, disciplinam Christianam transfe-  
re; quod sine nonnulli evanida, coloribus omnibus ac lineamen-  
tis destitura, rei Christianae um-  
bra futura est.

and dishonour, by evil Report and good Report; being re-  
viled to bleſſ, and being de-  
famed to intreat; and not to use <sup>2 Cor. 6. 4.</sup> <sup>Greg. Naz.</sup> <sup>Orat. 14.</sup>  
any other Armour, than patience, pureness, knowledge, long-suf-  
fering, and kindness, to bring our  
Adversaries over to us; making use  
of that saying of Nazianzen, Let us  
give up a little, that we may ob-  
tain Concord, a thing much  
greater. It is our part, laying aside  
all Animosities, and giving up our  
own Quarrel, for the sake of the Chris-  
tian Commonwealth, to fight for the  
Common Cause, to promote the King-  
dom of our Common Lord, to conquer  
the Common Enemy, and to strive  
after the one Common Palm, to which  
we are all intituled. It is our part  
to bring, as near as we can, to the  
Model of the Primitive Church, and Apostolical Institu-  
tion, our Worship and Discipline, in whatsoeuer Point they are less  
perfect. It is our part, to renew a  
mutual Intercourse by Letters, as  
often as there shall be occasion, be-  
tween the Churches; to cultivate and  
cherish this Correspondence by all kind  
Officers: Which, as it was the custom  
not only in the ancient Church, and  
at the time of the Reformation; so  
thereby very extraordinary Advan-  
tages will redound to the Protestant  
Churches. But chiefly it is our part,  
to remember, that our Doctrine is a  
Doctrine according to Godliness; and  
therefore, that we ought to make  
it our chief Aim of all our Labours,  
to promote and instil Piety. Lastly,  
it is our part to transfer the Chris-  
tian

stian Discipline from Scholastick Disputations, to Life ; from Theory, to Practise ; from Profession, to Morals ; without which it will only be a faint Shadow of Christianity, void of all Colours and Lineaments.

Fallit-ne animus ? Jam spes aliqua meliorum temporum affulget. Jam ingenia ad Veritatis inquisitionem assurgere ; Jam pietatis studia apud multos in pretio esse ; Jam Scripturæ lectio crebrescere, etiam apud illos qui eam attingere nefas ducebant ; Jam scholasticæ quisquiliæ sorde-re ; Jam solida Sacrorum notitia plurimorum mentes imbui ; Jam Christiana moderatio sese animis insinuare ; Jam Principes, Ecclesiæ favere, zelo Dei succendi, pietatis exemplis præire ; Jam Sodalitia, ad rem Christianam promovendam instituta, ad finem illum nihil prætermittere, utrōque in Orbe Ecclesiæ erigere, Scholas fundare, Libros emittere, Profelytos sustentare, perituræ pecuniæ non parcere, ut æterna bona propagentur ; Cujus quidem beneficentiaæ splendi-dissima non ita pridem visa sunt inter nos exempla : Jam Viri multi doctrina pariter ac zelo conspicui, id sibi pensi datum arbitrari, in id totis incumbere viribus, ut greges sibi commissos Christo sistant quam purissimos ; jamque Deus eorum laboribus non obscurè benedicere. Quæ quidem auguria ne fallant, sed ut contrà Christi Regnum magis ma-

But I am mistaken, if the hope of better Times does not now shine upon us : Now a new Series of Ages, and a new Generation, seems to be rising up ; now the Study of Piety begins to be in esteem ; now the Reading the holy Scriptures, which many Men formerly disdain'd, begins to be very frequent ; now the Scholastick Foole-ries begin to be despised ; now Mens Minds begin to be endow'd with a solid Knowledge of the holy Truths ; now a Christian Moderation begins to insinuate it self into their Minds ; now Princes begin to afford their favour to the Church, to be inflamed with a Zeal of God, and to give an eminent Example of Piety to others ; now Societies are erected for the Promoting Christianity, and omitting nothing which may be serviceable to this End, they erect Churches on both sides of the World, found Schools, give out Books, provide a Maintenance for Converts, and spare not their Money, which perisheth, to promote those good things which are Eternal ; of which Charity we have lately had most eminent Examples. Now many pious and learned Persons, have used the utmost of their Endeavours, to make the Congregations committed to their Charge eminent for Piety ; and God Almighty has been pleased mani- F festly

## On the Different Fates, &amp;c.

magisque promoveatur, splendeat  
fides, floreat pietas, virtutum  
omnium chorus excitetur, studiis,  
comitatibus, votis, quodque omni-  
um potentius, exemplis, nobis  
omnibus allaborandum est. DIXI.

festly to give a Blessing to their  
Labours. But we must not content  
our selves only with these good  
Presages, but we must labour with  
the utmost of our Studies, Endeav-  
ours, and Prayers, but chiefly with,  
what is beyond all, our Examples;  
that the Kingdom of Christ may be  
more and more promoted; that our  
Faith may shine; that Piety may  
flourish; and that a Choir of all  
Christian Graces may be stirred up  
in us.

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